

spare Rib

P 523 / 344

**Goodbye to
the CREEPS**
Self Defence
Six Page
Special

**Los Angeles -
Women's Clinics
in action**

**Acting For The Vote:
agitprop theatre 1910**

**More Army than Salvation
in Leeds hostel -
homeless women revolt**

**The Concise
Women's Oxford**

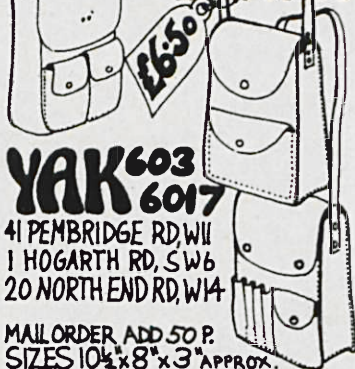


ADVERTISEMENTS



Learn the 3,000-year-old Chinese Art of KUNG FU for PRACTICAL SELF-DEFENCE, LASTING HEALTH and FITNESS, PERSONAL CONFIDENCE and PEACE OF MIND. Classes all over London. Visit, ring or write to: WU SHU KWAN (KUNG FU CENTRE) No.1 The Colonnades, Bishops Bridge Road, London W2 Telephone (01) 229 6354

SPECIAL OFFER STURDY POLISH HIDE BAGS



**YAK 603
6017**

41 PEMBRIDGE RD, W11
1 HOGARTH RD, SW6
20 NORTH END RD, W14

MAIL ORDER ADD 50 P.
SIZES 10 1/2 x 8 x 3" APPROX.

ABORTION IN LEEDS Whose Choice ?

a pamphlet
produced by
Leeds NAC

from
94 Royal Park Rd
Leeds 7

15p + 10p postage

WOMEN'S SEXUALITY GROUPS

Weekend : 4-5 Feb
Ongoing : (Wed evgs)
9 Feb - 16 March
or 23 March - 27 April

Led by Bucky Coble
For more info, contact

Quesoritor...

187 Walm Lane
London NW2
01-452 8489

WOMEN IN THE SOVIET UNION

The struggle for Women's Liberation is worldwide — but what is life like for women in the Soviet Union, where equality has been an economic and legal reality for over 50 years.

Find out for yourself. We can offer you a subscription to **Soviet Woman**, a well-illustrated monthly magazine posted directly to you from Moscow, which deals with all aspects of the life and work of Soviet women.

We can also offer you an interesting new book, **Soviet Women**, which discusses, from a soviet viewpoint, the issues of Women's Liberation. It includes chapters on women's personality, the family, pre-school education and 'forming a new attitude to women'.

Send this coupon with your remittance to: **CENTRAL BOOKS LTD**, 37 Grays Inn Road, London WC1X 8PS.

Please supply the magazine 'Soviet Woman'

□ 1 year £1.50 □ 2 years £2.25

Please supply the book 'Soviet Women'

□ £1.25 post free

Name

Address

I enclose cheque/PO for £ : p.SR/1

HELPLINE

Telephone Information Service
ST ALBANS 66545

Monday—Thursday 12 noon—3pm,
8pm—9.30pm. Do you know
where to find the answers to your
questions about sex,
contraception and personal
relationships?

FINGERPRINTS

Cardiffs' Community Print-shop. We offer a complete printing service, including offset up to 14 x 10, silk screen up to 20 x 30, and typesetting in Helvetica and Clarendon. We also sell cheap stationery and duplicating supplies.

Fast friendly & very cheap
service for socialist & community groups.

Call or write now to
FINGERPRINTS
56, Mackintosh Place
CARDIFF 22582

French's
**THEATRE
BOOKSHOP**
The Bookshop that Knows About the Theatre



For plays in all editions, from every leading publisher, English and American

For technical books on acting, criticism, lighting, make-up, costume, theatre, writing etc. Ask for a copy of the free 100-page catalogue of technical books.

For sound effect and dialect records from the BBC, EMI, Stagesound, Audio-Camera and Saydisc. Ask for a free copy of the List of Sound Effects.

For up-to-date information on the latest plays and theatre books. Ask to be included on our free mailing list.

We have more than 6,000 plays and books always in stock and can usually supply them as quickly as you can order them. By return if you have an account with us — ask for details of our account scheme and the discounts it brings for sets of plays.

*The Specialist Bookshop
That Knows About The Theatre*

26 Southampton Street Strand London WC2E 7JE



SUPER SERVICES

Astrology · Gardening : Typing
Electrical Repairs & Rewiring
Hair Cutting : Removals
Cushions Covered : Upholstery
Interior Decorating : Typesetting
: etc :

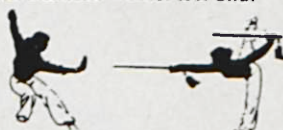
By Women for Women
01-229 0145

80 Lancaster Road London W11



International Tai Chi Chuan Association
The Original Yang Style
★ Tai Chi Chuan ★

Courses : Form, Meditation, Philosophy, Self Defence, Weapons, Taoist Health Science, Chi-Kung, etc.
Also Pa-Kua and Hsing-I Wu-Shu!
Chief Instructor Master K H Chu.



★ Group/Private classes every day ★
Write for prospectus or call:
40, Hillcroft Crescent,
Wembley Park, Middlesex.
Telephone : 01-902 2351
(Nearest tube Wembley Park)

FREE PREGNANCY TESTS

Also advice on abortion, vasectomy, female sterilisation and fertility control. British Pregnancy Advisory Service is a non-profit making registered charitable trust. Telephone Birmingham (021) 643 1461 Brighton (0273) 509728 Cardiff (0222) 372389 Chester (0244) 27113 Leeds (0532) 443861 Liverpool (061) 227 3721 London (01) 222 0985 Manchester (061) 238 7777 Sheffield (0742) 738326

BPAS



"A Pageant of Great Women" was the first major theatrical event organised by the Actresses Franchise League. It was performed on November 10, 1909, barely five months after the first Suffragette prisoners had been forcibly fed in Winston Green prison, Birmingham. See page 33 . . .

Cover

Kathy Nairn in the Women's Free Arts Alliance Karate Class, London. Photographed by Michael Ann Mullen.

Spare Rib is produced collectively by Rose Ades, Anny Brackx, Alison Fell, Victoria Green, Sue Hobbs, Wisty Hoyland, Susan Lambert, Laura Margolis, Jill Nicholls, Rozsika Parker; Michele Roberts, Eleanor Stephens.

Please send a stamped addressed envelope with all unsolicited manuscripts and letters if you want an acknowledgement.

Spare Rib cannot be held responsible for loss or damage of manuscripts.

Copyright here and abroad in all news, feature articles and photographs is held jointly by Spare Ribs Ltd and the author.

Reproduction in whole or in part of any article is forbidden without the express permission of Spare Ribs Ltd and the author.

Spare Rib is published by Spare Ribs Limited, 27 Clerkenwell Close, London EC1.

Telephone 01-253 9792.

Printed by

Carlisle Web Offset Limited, Newtown Trading Estate, Carlisle CA2 7NR.

Typeset by Caroline MacKechnie.

Distributed by

Moore Harness Limited,

31 Corsica Street, London N5.

ISBN 0306 7971.

Features

- 6 **Going Home** An everyday story of terror in the streets
- Defending Ourselves** How karate transformed some women's lives
- What the law says about fighting back**
- Hints for instant self defence**
- 33 **The Lost Theatre** Jules Holledge unearths the actresses who campaigned for the vote
- 44 **Power Play** Another in our series on attempts to understand and change personal relationships

News

- 17 **Salvation for Women?** Protest against Leeds hostel conditions . . . Who cares for sick relatives? and who can claim for it? . . .
- Immigrant wives brutalised at Heathrow . . . Union recognition strikes in Oxford, Coventry, Dagenham . . . Looking at Ourselves**
- Los Angeles women's clinics . . . and much more . . .**

Fiction & Poetry

- 12 **A Week Like Any Other** by Natalia Baranskaya. Part 3 in our serialised diary of a young Russian mother
- 38 **Mrs Mable** by Joy Marston, and
- 42 **To My Father** by Eve Fitzpatrick

Reviews

- 37 **Books** *Abortion in Demand*, abortive politics analysed; *Room to Breathe*, Jenny James' life therapy; *Women, Crime and Criminology*; and recommended children's paperbacks
- Film** *The Last Woman* What Marco Ferreri thinks happens after Women's Liberation

Regulars

- 4 **Letters**
- 24 **Shortlist** Talks, campaigns and films
- 30 **Classifieds**
- 45 **On the Road To Oxford**
- 43 **Tooth and Nail** Sexist trash to attack
- 47 **Subscriptions**

Ireland: Shallow And Misleading

* Dear *Spare Rib*,

This month's (SR 52) articles on the Peace Movement are the latest in a series of disappointing reports of women's life here in Northern Ireland. I support and enjoy the magazine, but am beginning to doubt your coverage of foreign news, since the items on Ireland so far have seemed to me to be shallow and misleading.

One article says that the author has heard a rumour about Mairead Corrigan's membership of the Legion Of Mary involving a conference in Bangkok on religion in political crises — so what? Since when do you report mere rumour? Ms Corrigan and Williams are referred to by their surnames, too, which seems strange when other articles mainly use women's first names. The tone is one of suspicion, in contrast to that of an article a few months ago on Belfast Provo women, which was extremely sympathetic to them. So far I don't remember any report on Northern Ireland carrying information or interviews with Protestant or Loyalist women here. I am not asking for hypocritical BBC-style 'balance', but English women know little enough about life here without confusing them still further.

I am not, nor am I likely to be, a member of the Peace Movement. I consider it naive, though sincere. However I do not think your articles did it justice. Surely it wouldn't be impossible to get an interview with Betty Williams and Mairead Corrigan themselves, rather than relying on hearsay. Love, in sisterhood, Grainne Tobin, Craigavon, N. Ireland

... Or Naive?

* Dear *Spare Rib*,

The Belfast Socialist Women's Group would like to express its dissatisfaction at the naivete of the article on the Troops Out Movement (TOM) delegation to Ireland (SR 53). We are critical of the content and tone.

(1) The article made the common mistake of seeing Northern Ireland's problems in terms of religion. Ireland's problems lie in 700 years of British domination. While it is true that Catholics have long suffered the torment of bad housing, the worst jobs and high unemployment, now increasingly, the Protestant working class is sharing many of the above conditions. Northern Ireland was set up on the basis of Protestant domination. This division of the working class kept an area of economic backwardness and high unemployment relatively quiet, but as Britain declines

and its economic conditions worsen, Northern Ireland becomes more affected by this and the Protestant working class is also hit. The true nature of the problems arise — namely, how British imperialism has maintained its rule by the division and exploitation of the Northern Irish working class.

(2) The article stated that a group of Catholic women were refused money for a nursery from the local council simply because it was made up of Protestants. This would seem to imply that Protestant areas did have nurseries. This is not the case — there are in fact no state nurseries in Northern Ireland, Protestant or Catholic; this one instance symbolises both the oppression of Irish women and the underdevelopment of the six counties' economy.

(3) Finally — we believe that the problems of women in Ireland cannot be separated from the general problems of British imperialism in Ireland. The article serves only to confuse the issues, burying them in religious discrimination. We ourselves made many points to the TOM delegation; we had a speaker at the Monday meeting of the TOM delegation — a fact that has been ignored both by the women who wrote the *Spare Rib* article and by the TOM interim report. In sisterhood, Belfast Socialist Women's Group, Northern Ireland

Blasphemous Imagery

* Dear *Spare Rib*,

I was disgusted by the Christian subscription page inside the last back cover (SR 53). In my opinion it was an utterly blasphemous use of religious imagery for advertising purposes. Christian feminists are fairly thin on the ground, but they do exist; some, like this writer, even subscribe to *Spare Rib*! Cannot our feelings be taken into some consideration?

Yours in sisterhood, Catherine Ebenezzer, London

Mystifying Theory

Dear *Spare Rib*, Mary Kelly's exhibition, 'Post Partum Document', which was at the Institute of Contemporary Arts this autumn, aroused much publicity and some notoriety. We are concerned about some aspects of the exhibition which were ignored both by the media and by Laura Mulvey in her largely explanatory article (SR 53).

We recognise the importance of the issues Mary Kelly has chosen to treat as an artist (the mutual mother-child socialisation process in infancy), and the seriousness

and ambitiousness of her project. However, we feel that the gap between her intentions and her actual achievements is so great that it has the very opposite effect of its apparent aims.

She draws on a relatively new area of psychoanalytic theory to transform selected moments of her relationship with her own child. Using a variety of framed objects — nappy liners, vests, diagrams, charts, she demands an active participation from the viewer as part of the process of appreciation/comprehension/learning from the exhibition. At a superficial level it is possible to walk round the walls and either be turned on by the 'pictures' or not. But any deeper understanding, presumably meant to help provide a basis for women to theorise their own experience and struggle on the basis of that, cannot be got from the 'pictures' alone. Either the viewer must bring the psychoanalytical/linguistic knowledge with her, or make use of the folder of notes Mary Kelly provides.

However, the notes themselves are highly selective, and quite obscure to anyone unfamiliar with the concepts and terminology. While there's nothing wrong with pitching a work of art at a high intellectual level, surely Mary Kelly must be aware that such brief notes, far from extending understanding and closing the gap between theory and art, serve to mystify theory even further.

The exhibition, free to anyone who wants to walk in, appears to be open and accessible; in fact it is opaque, and not so much participatory as excluding and exclusive. This mystification of the theory and the art, rebounds on the impact of the framed objects: they cannot carry the weight of significance attributed to them and become weak visual metaphors for an esoteric intellectualisation. At its worst they come across as disconnected visual clues to some academic discourse which do little more than expose the ignorance of the viewer.

We do not simply demand longer and better notes, but question the whole form of presentation Mary Kelly has chosen; such a heavy dependence on an inadequately presented theory can only distract attention from the 'artistic' nature of the work. And because of the inadequacy, we think the exhibition is in danger of provoking impatient and philistine anti-theory responses such as "this is a load of crap", or "look, the Empress isn't wearing any clothes". Two important related effects of this are

firstly, the depoliticising of vital feminist issues, and secondly, a confusion about the nature of psychoanalysis, in particular the relationship between psychoanalysis as a theory and a clinical process.

These criticisms do not, of course, deal comprehensively with the exhibition, and we could expand on each of our points at greater length; we simply want to contribute to an important debate within socialist-feminist culture.

Yours

Margot Waddell,
Micheline Wandor,
London

Wake Up Fleet Street

Dear *Spare Rib*,

Kerb-crawling has recently made one of its rare appearances in the male-defined news headlines. The fact is that on the streets, day and night, there is the daily intrusion into women's privacy by catcalls and biological references. Doesn't Fleet Street know that women suffer these 'insults' every day of their lives? In sisterhood, Helen Baehr, London

Fighting Menopausal Symptoms

* Dear *Spare Rib*,

I was disturbed by what I consider a misleading article on the menopause (SR 51) and feel sure the writers have not reached that age. If they had, they would be shouting for Hormone Replacement Therapy (HRT) as they no doubt do at present for free contraception and abortion. According to evidence, osteoporosis is inevitable after and even before the menopause and dowager's hump most certainly is not due to bad posture. Men do not suffer since they have no ovaries which cease to function.

As for what they call "emotional difficulties", it is likely that most, not some, women suffer these and the answer is usually Valium. Vaginal atrophy needs HRT and so do hot flushes and depression. Why put up with these sops of Clonidine, lubricants or pessaries plus anti-depressants or tranquilisers when one simple drug will alleviate all the symptoms. A bonus side effect of HRT is that it keeps you young-looking with smooth skin instead of wrinkles.

As for the risks, these are minimal if the replacement is by natural and not synthetic oestrogen, and far less than taking the birth control pill. Harmogen in the correct dose produces no side effects.

Menopausal women, don't put up with it, demand HRT as your right to health and the vigour you had when you

were thirty. Don't be put off by GPs. Remember you may have another thirty years ahead — enjoy them instead of being miserably middle-aged. I know it works, I have proved it.
Love and sisterhood,
Midge Cooper,
Penarth

Jane Barker replies:
Of course HRT can be the solution to some of the problems some women may experience during the menopause — those problems caused by oestrogen deficiency: vaginal atrophy, hot flushes — and HRT delays osteoporosis for about nine months. But the alternative treatments available provide women with a choice in the treatment and some control over their own bodies, rather than depending on a doctor.

Midge's letter pinpoints a possible danger of HRT: that it will be used as a substitute for Valium (one only has to look at the ads for HRT in medical journals). There is no direct link between lower oestrogen levels and depression. If a woman is depressed because hot flushes stop her sleeping at night, then relieving the flushes will remove the depression. But HRT won't help if she's depressed because she cannot get a job, feels redundant now that her kids have all grown up, etc.

There is no difference between so-called natural and synthetic oestrogens. As for wrinkles — perhaps we should be challenging society's idea that being a woman means being young. A lot of us do worry about ageing but surely it's better to share these anxieties with other women and get the strength to realise that old and wrinkled can also be beautiful.

P.S. Essex Road Women's Health Group is still putting menopausal women in contact with each other.

A Say In His Upbringing

* Dear Spare Rib,
With regard to the letters relating to the article on baby-sitting (SR 53), I would like to raise an as yet untouched upon side of this problem.

My boyfriend and I shared a house with a single mother and her three-year-old son, and I volunteered to look after him while she went out, either to non-regular work or socially. However, I felt that as I was taking full responsibility for the child whenever asked, I should have some say in his upbringing; his mother did not agree and thought that my role in the child's life should cease as soon as she was available to take control. I resented this, and it



cramped my relationship with the boy, as I was constantly torn between his mother's attitudes to child care and my own (which she considered to be of no consequence, as I am childless). Eventually this situation got so out of hand that it was one of the major reasons for us parting company.

Have any other readers had similar experiences, whether parents or babysitters?
Yours in sisterhood,
Mandy Hayman,
Chiswick

The Other Side Of The Bed

* Dear Spare Rib,
My girlfriend wrote about her experiences of belonging to a Pre-Orgasmic Group (SR 53). We thought it might interest readers to hear my point of view.

When Lynne told me she was going to the group I was a little taken aback. Common sense however told me it was the right thing to do. Of course my male ego was battered: "He can't satisfy his woman and now it's being made public." But this was probably more than assuaged by my entirely selfish reasoning that a more excited, therefore more exciting partner would make for a better screw.

In previous relationships my attitude was completely selfish. Women either could reach orgasm or couldn't. I did try on one or two occasions to find out why this was so; my conclusions at the time were that non-orgasmic women were afraid of their own sexuality or of sex itself. It didn't occur to me that they could climax if the right methods were pursued; to me women were either free or frigid. It was only a long time afterwards that I began to think seriously about it, again I'm afraid based on my own selfish attitude. It would be unthinkable for me to be engaged in intercourse, quite excited but unable to come, while my partner was able to climax freely, and having done so dispensed with my services. I began to put more effort into my fucking, tried to be less demanding, more giving, encouraging my

partner to use me to gain stimulation. For me this was a revelation. Previously our sex-life had deteriorated to a level when copulation for me became boring, because Lynne was unable to reach and maintain a peak of excitement. My annoyance at this resulted in frustration for both of us. Now, giving and sharing took the place of constantly taking, and the extra stimulation I received pointed out the difference, between fucking and truly 'making love'.

My efforts had only a limited success however, so when Lynne saw the article on Pre-Orgasmic Groups (SR 44) she decided to give it a try. She did not immediately have orgasms; it has been for her a steady increase in response, and increasing awareness of her body and its powers and eventually the ability to achieve a climax.

Best wishes,
Jay,
London

"Abortion In Demand"

Dear Spare Rib,
Some weeks ago one of the members of the Bristol WACC group, Betty Underwood, was asked to write a review for Spare Rib of *Abortion In Demand* by Victoria Greenwood and Jock Young. After Betty had sent in the review she received a letter from Rose Ades, telling her that this review would not be published and stating why this decision had been made.

The objection to Betty Underwood's review appears to be that she did not write the review that Rose expected and wanted. In her letter Rose Ades says that she "wrongly assumed that you would respond in roughly the same way as I did". But why should she also assume that Betty Underwood's review cannot be published because it does not contain Rose Ades' opinions? This implies that Spare Rib readers aren't capable of separating editorial opinion from views expressed in reviews, or of evaluating and comparing different attitudes to a book. The members of the collective will presumably be reduced to writing all the reviews in Spare Rib themselves.

We are even more worried by the implication that you

intend to publish only those outside reviewers whose opinions exactly coincide with your own, without publicly indicating that this is now your editorial policy. This hasn't been your policy in the past, and surely the discussion and disagreement following reviews has not been damaging to the members of the collective — readers are capable of ascribing a reviewer's opinion to herself.

We feel that Spare Rib readers have a right to know the terms on which the reviews are published, and we ask you to publish this letter and Rose Ades' letter to Betty Underwood, which sets out these terms fairly explicitly. Yours in sisterhood,
Bristol Women's Abortion and Contraception Campaign

These problems arise precisely because we do not have a rigid reviews policy. But we can't pretend that the relationship between the collective and an outside writer or group is one of complete equality. We do take the decisions about what goes into the magazine, though less idiosyncratically than Bristol WACC's letter implies. The decision about Betty's review was taken by members of the collective most interested in the abortion issue on the basis of their own reading of the book.

The one guideline we do use is that reviews should meet the dominant needs of the magazine. Spare Rib has to be more than a forum for discussion of issues in feminism: it has to introduce those issues as well, since new women see the magazine each month.

An author's intentions must first be represented for what they are, then criticised. We felt that Betty's review was sectarian: that is, what appeared to be a description of the book's contents was in fact an argument for an alternative political position. In our opinion, the basis for this sectarianism went unexplained. This is what matters, rather than the disagreement with the authors as such.

Abortion in Demand has been controversial within the women's and abortion movements because of its attack on reformism. In that the review presumed detailed knowledge of the two, very different left wing responses to NAC but failed to indicate that this was the real subject of discussion, we felt we were right to reject it.

But we can see that editorial decisions are a form of censorship — and one which has come up over separatism and Wages for Housework — and we wonder what other readers think.

* indicates that letters have been cut for reasons of space

AFTER THE MEETING Janey dropped me at Euston. "Sure you'll get home OK from here?" "Oh, I'll be fine, I'll jump into a taxi." So I stood on the kerb staring up the roaring vista of the Euston Road while the green Volvo swung right down Gower Street. I waved cheerily. Bravely.

Euston was a hell of a place to drop me. I was an idiot, I should have made more demands, showed more of my fear and reluctance. But I felt I'd already exposed more than enough feelings in the meeting. I'd imagined Euston Road would be bright and brimming with lights, loud with the rumble of trains disgorging solid travellers into creeping ranks of taxis. But the station was so dull, so black; only a few lights as dim as gas lamps burned along the top. The drunks were lurching in the park where the grass — always foul and flea-filled — had dried to bone-yellow in the drought. I stood well out on the kerb to avoid the shadow of the scrubby hedge which borders it, and peered back into the oncoming three-lane traffic surge for a taxi's light. Not many taxis, and all of those full. I paced along to the traffic lights. No police cars, either.

I wore flat childish sandals, a black blouse — on the prim side — and a knee-length cotton skirt. My hair lay flat, a bit sweaty from the endless heat and the stresses of the meeting. I glanced down Gower Street — perhaps Janey and the others had thought better of it, perhaps they were parked there, craning to see me jump, safe and serene, into a cab? No. I was alone with my pluck. It was nearly 1 a.m.

There were no women in sight — except the delectable Morgan's Rum girls displayed on the hoarding opposite — and there were no couples. Euston Road was the domain of men only.

Was I safer standing still? Was it then *perfectly obvious* that I was intent on hailing cabs? Or did I look more purposeful walking, not waiting? I walked a bit. A man was coming in the opposite direction — a teacher, I thought — bearded and a bit portly. He carried books, well, that was OK, it was useful to have types like that around if things got heavy; he came level; he was almost past; he made smacking, kissing noises with his fat lips.

I started towards the kerb again and stared back into the traffic flow. Immediately a light-coloured saloon veered in from the middle lane and slowed, one man at the wheel. Youngish, I registered, flashy *Playboy* clothes.

Defending Ourselves

Pauline Fuller's beginners karate class at the Women's Free Arts Alliance, London

by Victoria Green and Rozsika Parker



I turned away from the kerb and sped off towards Kings Cross again. He drove on a little way and drew in. I stared straight ahead at the Shaw library and willed my trembling legs to walk straight and sure, willed my hips to rivet like a well-corseted grandmother's, willed them not to sway an inch. I sensed him lean across and wind the window down: "Wanna lift babe?" he slurred. I walked faster, hatred raging in my veins — shaking, not looking at him, I flapped my hand in a sort of 'Get Thee behind me, Satan' gesture and yelled "SOD OFF, SOD OFF!"

Another man was approaching from Kings Cross direction. He wore a suit, he looked working class, oldish. This time I wasn't going to risk hearing the obscene invitations when I passed, so as I came level with him I went back out to the kerb, looking back slightly (the other bastard was still kerb-crawling me, ahead) and waved desperately at nothing on the dark road. A mistake. The guy in the suit took this as an invitation and turned after me, and followed me, he was lighting a fag and preparing to make an approach. I started to walk again, faster and faster. I was beginning to pant with terror and disgust. But still he caught up with me, and muttered something in that vile prowler's hiss — they never move their lips — in contempt, or self-contempt, who knows? Little eyes flashing in the dark. I don't remember what I shrieked at this one. Meanwhile, another guy had stopped in his tracks, circled back and was crossing the road towards me.

This time I knew I couldn't stand it any longer, they were closing in and Euston Road was like a chasm with me at the bottom, wounded panicking prey; cars were slowing for the lights so I raced out into the road and yelled at a cab, "Get me off this bloody road, for Christ's sake!" The cab wasn't actually for hire but he said, "Only to Highbury? Oh, OK then."

I fell inside and collapsed on the seat like a rag doll. "Did you have a hard time then, love?" the driver inquired sympathetically. "Terrible," I blurted. "They just won't leave you alone, one after the other, it's just bloody dreadful, I couldn't bear it." I looked down at my hand, which lay white on the black plastic seat. It was feeble, quivering. The skirt felt stupidly floppy and insubstantial — I needed boots, mail on my fists, and a weapon in my bag, not leaflets. Soft belly, soft breasts, jelly legs.

"Smoke, love?"

"Got one, thanks." I memorised the taxi number. 5495. Then I said to myself "Who's in a bad state of paranoia, then? Just because he's being sympathetic."

No lights on in the house — it looked deserted. I jumped out of the cab and searched for cash.

"You wouldn't be thinking of puttin' the coffee pot on for me, now love?" I think I went into shock then, because all I could manage was a "No" that was positively demure. I gave him a tip. And a stiff little smile with it.

(And people are surprised that we're ambivalent about our sexuality and our womanhood?)

Alison Fell

Any woman walking alone late at night shares Alison's experience. Her fear — our fear — of violence is rational. A woman had been raped on the Euston Road only weeks before Alison's journey home. Yet the effect that threatened violence has on our lives far outweighs the actual incidents of public assault. For example, we would avoid the Euston Road (at night) even though we're aware that most violence happens at home between people who know one another.

Walking through cat-calls we expect violence. It marked us from the moment our mothers said, "Don't talk to strange men." We began to see ourselves as weak, vulnerable beings in a world which values strength and courage. "I looked at my hand which lay white on the black seat," writes Alison. "It was feeble and quivering."

The threat of male violence is one reason, paradoxically, why women remain dependent on men. In terror Alison looked for a protector: "A teacher . . . he carried books, that was OK. It was useful to have types like that around if things got heavy." And remember Judge Morris at the Brixton mugging trial in October, who suggested the need for "some form or other of vigilante corps comprised of citizens concerned for the safety of lone women".

If men are seen either as rapists or bodyguards, a woman on her own is obviously "asking for it" — she's fair game. Our usual defence is to deny our sexuality: "I willed my hips to rivet like a well-corseted grandmother's." It doesn't work; we stay scared and they keep whistling. But what if we learn to

defend ourselves physically. If we appeared self-confident and self-possessed, would men then be different?

The roots of violence and the reasons for the harassment of women in the streets are too complex for such an immediate strategy to be a real solution. Perhaps, instead of individual women learning to defend themselves, we should be organising against the violent society. But we've got to deal with the fears we have today. At least by taking responsibility for our own safety at a day-to-day level, we might feel less hedged in by fear, more self-confident, and able to change things.

Spare Rib talked to women who have deliberately stepped outside the "weaker sex" role — strengthening their muscles, learning to kick, punch and block, and run very fast. We asked women karate students whether learning self defence had lessened their fears. Did they see themselves differently and had men's attitudes towards them changed?

karate & kung fu

Most karate classes last roughly two hours and are divided into two sections. The first half is taken up with rigorous exercises to strengthen and loosen muscles: push-ups, back and neck exercises. They include katas — a series of rhythmic, controlled movements necessary to fighting — the fighting stance, kicking, punching and blocking.

The second half consists of fighting. People are paired off ►



MARK RUSHER (IFL)

Mr Chang's Wu Shu Kwan Kung Fu class at Imperial College, London

according to their level of competence and the fighting is tightly disciplined — punches and kicks are pulled back so that you don't hurt your opponent. Achievement is marked by examinations and you earn coloured belts as you become more proficient — the final stage being the black belt.

The atmosphere of classes is intense and serious, the only noises are the thumps of bare feet on the floor and the voice of the teacher directing the class. The most traditional classes are very hierarchical with much bowing to the instructor who maintains rigid discipline. Others are less formal, but still retain some bowing and the teacher keeps close control.

A karate green belt (2nd grade on) who has been going to classes in Kings Cross, London, told us that when she started two years ago she was "often the only woman in the class. Today more and more young working women are joining though we are still a minority." What do karate instructors think about the influx of women — do they believe women can use unarmed combat effectively? Do they treat women in their classes in the same way as men?

John Anderson of the Budokwai club in London thinks women suffer from their conditioning: "They are not used to hard exercise and they are not as aggressive as men." But he thinks women have better bodies for karate because they are more supple; once they have learned to discipline themselves they can become very good. His women students do all the same work as men, taking the same examinations, but they don't do the hard fighting demanded of the men in the higher grades.

Mr Chang of the Wu Shu Kwan kung-fu club in London says that he treats women in his class with greater care because they are not as tough as men, they are more motivated to learn self defence but are less aggressive. He too remarked that we are conditioned against sustained physical effort. His solution is to "give a little more freedom to women — let them get used to the atmosphere. They have freer expression of themselves at first. At the moment men have a higher achievement than women but the gap is narrowing." In Mr. Chang's class beginners

only fight with experienced students who teach them how to punch, kick and block.

An instructor at an all-woman class, Pauline Fuller, who teaches karate at the Women's Free Arts Alliance, disagrees with both men. She thinks that women should be pushed just as hard as men and that they should be forced to bring out their aggression. "I used to think women were naturally less aggressive than men, but now I don't think so. In my class I make them work, I don't let them rest when they are tired; they have to learn that they can't just give up because they are women. Mixed classes are no good for women because then they take on the feminine role and don't push themselves. The men indulge them and they just don't take it seriously. In my class the women understand they have to keep going no matter how bruised or tired they are — surprisingly none of them have dropped out yet."

One woman we talked to felt that karate classes, by encouraging competition and shows of strength, promote machismo amongst men, making them patronising towards women learning to fight. In her experience women were either ridiculed as butch or discouraged by not being taken seriously. But other women disagreed, insisting that the men were not hostile, just bewildered at the prospect of fighting women. And as more women join classes and gain competence, attitudes towards them are changing.

Why did you learn self defence?

Most of the women we questioned said they had taken up karate partly for self-protection and partly to keep fit. Sue is 35, small and slight. She felt that she had gone to pieces physically after having two children but it wasn't until she visited China that she started karate classes: "It seemed obvious that Chinese women were keen on being strong, to be able to use their strength if they needed it. So I thought of strength, not just in terms of being able to fight but in order to work — to lift heavy boxes, pick up heavy objects. I had always been seen as someone who was frail. I remember my

father saying to my husband that I was frail and needed looking after, although I was very seldom sick."

The practical and symbolic importance of being strong for Sue is clear. But Mary is a tall, strong woman of 30 — why did she take up karate? She explained that she lives alone in a flat where she used to be too petrified to undress and go to bed at night, and having a bath was unthinkable. On long winter nights she'd sit rigid, listening for The Rapist to start breaking down the front door. "I was never afraid in the streets, only when I came home and sat in the flat. I knew that karate was something I needed for self-protection."

Other women never felt vulnerable at home, only in the streets. "I disliked my own nervousness in the street," Anna told us, "I went to Paris with my sister; we were hassled. I said to one of the men, 'I'll hit you', he said he'd love it. I slapped him and he kicked me in the belly. Then it became a complete brawl. Luckily his friend didn't join in but I fought badly, ineffectually. Eventually he ran away, dropping his packet of Gauloise. We had a moral victory at least." Anna is 36, with two children; she began to consider karate but it was six months before she joined a class.

Her daughter started karate when she was 11, "because Anna did it and I was already being whistled at in the street. It was a glamour thing, too. I didn't like my school and I thought they would hate me less if I could say I learned karate." There are a number of girls between seven and 15 in Mr. Chang's classes. They want to learn to defend themselves against bullies.

Barbara, aged 25, plays in a rock band. She told us that she needed karate for the life she leads, and she has to be strong to carry the group's equipment: "I was really surprised when I saw how much I could carry and feel annoyed that I wasn't taught to use my muscles. It's an attitude, I just carry things now."

Has karate lessened your fears?

All felt it had, but Mary, previously the most beset with fears,

was loudest in its praise. Once too frightened to undress at night, she now sits comfortably at home listening to music instead of waiting, ears peeled, for the sounds of the front door shattering. She thinks it's because karate has taught her control over her body. Maggie Lomax (*Spare Rib* 16) described the key to karate: "It puts greatest emphasis on a supple body and an alert mind. The moment you stiffen up your impetus stops, and the essence of Shotokai (karate) is that you're always ready, moving in your mind even before your body sets off."

But why should learning to control her movements and sharpen her responses have eased Mary's fear? She explained that she now comes forward to face confrontations instead of panicking and freezing like a frightened rabbit. "It stopped me being so numb. I feel more able to withstand a situation where I feel I might get hurt."

Feeling sceptical we reminded her of her fear that somebody might at any moment break down the door of her flat. "What would I do? I'd be able to move into action immediately. Although one obviously has inhibitions about phoning the police — that's what I'd do."

Her new confidence has changed her relationships: "I confront people much more. I have much more straightforward relationships, less messy." And it's affected her attitude towards her body. Like many large women she felt pressured into hiding her size, stooping and suffering, resenting her height, scrupulously avoiding skirts and things she thought looked incongruous on her. "Karate teaches you to accept what you are and to make the most of it. The extraordinary thing is that now I accept and use my height, I no longer feel tall."

Remembering Alison's comment, "And people are surprised that we're ambivalent about our sexuality and our womanhood," we asked Mary if she felt different about her sexuality. "I really do — you know that feeling women have that they are dirty? I don't have that any more. Quite often when I wear a skirt I don't wear knickers. I don't like the idea of my skirt ▶

the law

There is no legal redress for the daily bombardment of veiled threats and insults that we face on the streets. According to the law you may not hit someone who insults you. In court, provocation is no defence unless there was a threat of violence and you had reason to believe the threat was serious; for example, if you were cornered and threatened with rape in a dark, empty street. So, if a kerb-crawler is harassing you and you kick his car or smash the headlights, you could be charged with committing criminal damage.

We talked to Marguerite Russell, a lawyer, about the implications of defending ourselves against attack. The law says that if you are attacked you should retreat. If you can't get away you should use only enough force to get out of danger and to protect yourself from attack. In doing this you may only retaliate to the same level of violence — if you are grabbed and held, you may punch or kick your way free. If you injure your assailant by using unreasonable force you could be charged with assault ("assault occasioning actual bodily harm" or with "causing grievous bodily harm"). And a plea of self defence would not save you from being charged — it would be up to a jury to decide whether your action was reasonable.

The criminal law views women (like men) as adult and makes no allowance for our relative lack of strength. So we cannot carry weapons to defend ourselves; you can be charged simply because you are in possession of an offensive weapon not only for using one. Karate is not an offensive weapon under the law but if you are an expert and you injure someone in self defence, the law might take your skill into account. Generally speaking, though, juries are sympathetic to women defending themselves and don't usually see women as a serious threat to men even when they are trained in unarmed combat. But if you are skilled then it would be wise to emphasise your interest in it as a sport rather than as self defence.

If you do injure someone who attacks you, report it to the police immediately, get your story in first. Get the names and addresses of any witnesses; if there were none then find someone, anybody, describe what happened, establish the time, and take her or his name and address so that you at least have a witness to your distress straight after the incident.

The criminal law does not protect us from general harassment but we can bring private prosecutions against men who harass and insult us. Marguerite described the case of a North London woman who has been followed around and intimidated by a man. The police said they could do nothing about it so she brought a private prosecution against him for common assault. Her case was taken up by the Camden Law Centre and the man was convicted. But you have to know who the man is and where he lives, and these cases can be very expensive if you have to pay for private legal advice.

The law is more understanding of retaliation if you are attacked in your own house by an intruder. Because he has broken into your home the intruder is seen as a considerable threat and a violent reaction on your part is likely to be seen as reasonable. But if you hit your attacker with a bottle, knock him out and then go on to kick and beat him when he's unconscious then you are acting outside the law. If you are attacked by someone you have let into your home, and you defend yourself by injuring him, then the law determines the reasonableness of your action through your relationship with him — if he is a repairman, for instance, you are more justified in hitting out than if he is a boyfriend.



MARK RUSHER (IFL)



MARK RUSHER (IFL)

▲ The weight of the person on top helps the one below stretch legs and develop supple back.



MICHAEL ANN MULLEN

▲ Pauline Fuller's beginners karate class at the Women's Free Arts Alliance, London

blowing up and the world seeing — but there is something about it that is sort of exhilarating. And I feel much more confident about making love. I can ask for what I want and express pleasure — that takes a lot of doing. You feel so vulnerable. But once you have started to value your body, you imagine that other people will as well."

A lot of women were strong, confident children who, only in adolescence, learned that women were supposed to be weak. Valuing physical fitness begins to reverse that conditioning. But getting fit is hard work and karate requires real commitment.

Does self-confidence stop verbal assault and harassment in the street?

"It's good to be hostile and confident, to express opposition instead of fear. An initial response of confidence is vital. You walk differently when you are confident. You are more relaxed and at home with your body," said Anna. And Barbara added, "I feel renewed after karate classes so I don't notice the hassles so much when I'm bicycling home."

But our general impression is that though women feel more secure, men remain much the same. "Last night I was walking down the street in one of those huge plastic bicycle rain capes," said Sue, "and still a man stuck out his hand as I was going by."

Do you feel you can physically defend yourself if you're attacked?

Pauline Fuller, aged 31, and a black belt, was attacked at night in Nottingham. One of a group of five men pushed her into a doorway where she was trapped. But, she says, "I dropped him and his friends were so surprised they did nothing to help him. As I ran away I heard one of them say, 'Did she hit you?'"

Pauline has been doing karate for 15 years while the other women have been going to classes for about two years. We got the impression that karate had not yet equipped them with an infallible weapon but rather with attitudes which protected them from fear. They no longer feel completely powerless so street hassles are neither as frightening nor as infuriating. They've had some experience of fighting — it's no longer a foreign country.

We asked Anna what she'd do if she was attacked: "Well, it would depend on the circumstances, whether they were really aiming for you or just anyone. I have threatened people. I was

walking with a friend in Shaftesbury Avenue just talking when two blokes blocked our path and tried to pick us up. I took up a fighting stance and said, 'You're in our way.' They moved. But sexual innuendo is sometimes just a ritual and it makes me very uncomfortable about reacting aggressively."

Sue is not at all confident that she could defend herself in all situations. "But I do know that I wouldn't hesitate to kick hard. I used to lose my temper when I fought, charge in, head down, flailing in a classically female way. I never thought of kicking, except with vicious little kicks from behind. Now I would raise my knee and kick hard, straight on — much more effective."

A real problem is assessing the situation facing you — fast — and deciding whether or not it is a case for self defence or a sprint out of danger. Margaret abandoned karate when she realised that she couldn't distinguish between real and threatened violence. "I was in Paris. A guy came up and grabbed my breast. Instantly I slammed him across the face. He would have flattened me with one blow. To fight back inadequately when faced with real violence can be just dangerous. There should be far more discussion amongst women learning karate about the difference between real danger and muscle flexing, swaggering."

Mary thinks she'd always "get away as quickly as possible" knowing that she was fit and well shod enough to run very fast. Her response is in line with the central philosophy of karate that you "gradually rid yourself of your ego, that part of you that makes you want to stand and fight to prove you're stronger than your opponent".

Barbara, however, did use what she learned in class. Her band was playing in a pub when a man began trying to distract them and make trouble: "You've got power when you are on stage, all that amplification makes you much stronger than them. The men who hassle us do it because they are angry at seeing women with that sort of power, and this one was angry. He punched a woman in the mouth and then started boasting about it, so I punched him to the ground."

Are you worried about aggression in yourselves?

We noticed that once women learn to use their bodies as weapons, they respond in ways that could be called male. For example, they assume the dominant role of protector. On late night tube trains Mary finds herself slipping off her rings when she senses trouble, in anticipation of fighting off attackers for

her friends. We see this not as role-reversal but as essential defence. But men — and other women too — would characterise Barbara and Pauline as "aggressive women". It's as if a woman can only gain approval by remaining helpless — start looking after yourself and you're an aggressive woman. Inevitably, fear of being labelled aggressive makes women hesitant to take up karate.

What does it mean to you to be fit and strong?

When Mary began to get fit she gave up smoking and started to eat sensitively. Looking back on how she used to treat her body she feels it was almost masochistic: "Today I feel I am indulging myself in a way I really need to be indulged when I do karate exercises."

As we talked to the women, we began to see that getting strong has radically changed how they feel about themselves, greatly increasing their self-assurance. However, when we visited classes and women said to us, "OK, try and move my arm," holding out a rock hard limb, our envy was mixed with disquiet. Were women going to become as anxious and obsessive about developing their muscles to protect themselves as they had been about keeping their figures to obtain a protector? Would they adopt typical male vanity about rippling muscles and superior strength?

But we realised that learning karate doesn't build a Charlotte Atlas physique, it strengthens the muscles you have. Most of the women we saw were lithe, and some said with pleasure that karate had firmed them down. And anyway, women don't get strong in order to be one up on other people, but for practical purposes and to deal with their fears.

We began to see that we were ambivalent because we still found it difficult to believe that our bodies, which always seemed to invite trouble, could protect us. We slowly understood that karate breaks down the division between body and mind. As Maggie Lomax writes: "Karate gives you a positive attitude towards your body as something to use with your mind."

We asked the women whether they worried about displaying and experiencing anger and aggression. One or two said that it had taken them at least a year before they could actually fight and even then they had immense inhibitions at sparring with other women in case they hurt them.

But the point about karate is that it both releases and focuses anger and energy. Mary described how before karate she rarely directed her anger at the cause of her fury: "If someone irritated me I'd take it out on everyone else — often quite unaware of what I was doing. Now I recognize my anger and concentrate it."

Barbara agrees, saying that since learning karate she has actually fought less. "Karate makes you feel confident you can deal with a violent situation without becoming aggressive. The emotions don't come into karate; it's like mathematics. When you fight you work out clinically the best way to immobilise your opponent."

Once women start externalising and focusing their anger, their fantasies change. "It's good to imagine what you'd do in a fight," commented one woman who fantasises about defending herself instead of being injured or raped. But for women who've always seen themselves as receptive and generous, this can be disturbing. "It's horrible to be confronted with what feels like sadism in yourself," says Margaret. "Women doing karate really need to do consciousness raising on the existence and implication of such fantasies — at least then they'd know they weren't alone."

But if women fight back will violence escalate? It's hard to generalise but a doctor writing in the *Medical News* tells a story which shows that effective self defence can reduce violence. He prescribed self defence for battered women who came to him for tranquilizers. Far from escalating domestic violence, the "bewildered" husbands never bashed their wives again. □

Karate clubs allow people to watch a class before deciding to join. For information on karate and kung fu clubs contact: British Karate Control Commission, 4/16 Deptford Bridge, London SE8 4JS. Tel: 01-691 3433

For an all women karate class contact The Women's Free Arts Alliance, Cambridge Terrace Mews, London NW1. Tel: 01-935 1841. Beginners are welcome at 7pm, classes re-open 11 January 1977. Cost: £6 for 6 classes. Advanced class starts at 8pm.

In a future issue Margaret Walters will be writing about screen heroines such as the Bionic Woman, Joanna Lumley in the Avengers, Policewoman, . . .

practical hints

We think that karate is the ideal form of self defence for mind and body. But it takes time to learn the techniques and absorb the attitude, so meanwhile here are some instant hints for defending yourself. Obviously violence shouldn't be used indiscriminately. It isn't always the solution any more than is compliance or, as Cosmo advises "treating your rapist like a human being", but it's important to have every option at your fingertips.

1 If you think someone is about to attack you start running suddenly and shout (don't scream, which is the expected response). Break a window or something that makes a lot of noise to attract attention. Carry a whistle or a small siren which you can use to make a lot of noise.

2 If you are grabbed and held from behind concentrate on kicking him. Kick low and hard from the knee, aim at his shins and kneecaps; kneecaps are sensitive and can be dislodged by hard kicks. And stamp hard on his instep. Better still — though this requires practice — bend your knees, lowering yourself until your bottom is at least as low as his groin, then bend right forward and jerk your hips to one side, flinging him off.

If he's got his arm around your neck, choking you, turn your head into the crook of his elbow so that you can breathe. Kick his shins, stamp on his instep and bring your elbows back hard into his ribs.

If he is strangling you from behind with his hands, grab his little fingers and pull them back hard; at the same time scrape your heel down his shin onto his instep.

3 If he is facing you and trying to hit you turn sideways so there's less of you he can hit. If he grabs you from the front, bring the heel of your palm up under his chin or nose — hitting his nose will at least make his eyes water and force him to loosen his hold on you. If you are pushed up against a wall use your knees to kick his groin and your feet to kick his shins.

4 If you do get thrown to the ground roll onto your back, it's then easier to defend yourself against someone standing up.

If he attempts to rape you, bend one knee to get your foot flat on the ground and, using your leg and pelvis as a lever, throw him off with a sudden movement.

Always try and keep your balance when attacked. You must break his hold on you to get away, so keep kicking and hitting him until he lets you go. Make a lot of noise all the time, he expects a passive victim and may panic if you resist noisily. Try to keep in mind an avenue of escape while you are fighting and when you get free run for it, shouting for help.

There are books which give fuller descriptions. We took some of the methods from *Against Rape* by Andrea Medea and Kathleen Thompson (Peter Owen, £3.60) and *The Politics of Rape* by Diana E.H. Russell (Stein & Day, £2.60).

FAY McTAVISH





★
GOOD NEWS
FOR
TEACHERS ★
WOMEN'S GROUPS
RESEARCHERS
★

Have you just started reading Spare Rib?

Now you can find out what you've missed.

Most of our back copies are still available and at last we have a SUBJECT INDEX
(thanks to Janet Hadley).

this month....arts.....for want of a better word

- No 8 Allen Jones by Laura Mulvey plus Allen Jones' reply
- No 9 Evelyn Williams' wax sculptures
- No 10 Old Mistresses (Women in Art History)
- No 13 Women's Workshop of the Artists Union ... Navajo Blankets
- No 14 Making W.A.R. - Women Artists in Revolution in the USA
- No 15 Women in Kung Fu films ... Dutch women's theatre group
- No 16 Analysis of *Oh Calcutta* and *Pyjama Tops* ... Art Therapy
- No 17 Photography - interview with Valerie Wilmer ... Penelope Slinger's work
- No 18 Women and Music - interview with Anne Nightingale ... Women and Architecture
- No 19 Women artists of revolutionary Russia ... Conference of women in rock music
- No 20 Ann Severson's film of women's vaginas ... Women in music management ... 'On second thoughts Mrs Worthington' - women's theatre
- No 21 Old Mistresses in the National Gallery (basement)
- No 22 Diane Arbus ... Linda Lewis interview
- No 23 Interview with Joan Armatrading ... Judy Clark's work ... Anais Nin's diaries
- No 24 Cinda Firestone, maker of *Attica*, talking ... Margaret Priest's work ... Women and Music Collective ... Shusha
- No 25 'Art has no sex, artists do' 26 women conceptual artists ... At Odds with the Image - women in film ... Interview with Anita Kerr

- No 26 Patchwork Quilts ... Domestic Art ... Terri Quaye - singer and congo player
- No 27 Law'n'Male Order - new films ... A women's cooperative gallery in New York ... Women's music from the USA mining areas
- No 28 Cecilia Vicuna and the cultural history of Chile ... Interview with Bridget St John
- No 29 'It's the struggle that educates' Olive Schreiner ... Women's Workshop of the Artists Union exhibition ...
- No 30 Red Ladder Theatre group ... Ruth Batchelor
- No 31 Dora Carrington, her life and work ... The history of women and music
- No 32 Interviews with Sheila Hancock and Dory Previn
- No 33 How to rent women's films ... Pat Arrowsmith's poems and drawings ... Frankie Armstrong, women and folk music
- No 34 Portrait of the Artist as a Young Woman (Marie Bashkirtseff) ... Discrimination in orchestras ... Northern Women's Liberation Rock Band
- No 36 Women in the Musician's Union ... Women photograph men
- No 37 Images of Janis ... The Word for Embroidery was Work
- No 38 Sexism in Rock Lyrics ... The Art of Women's Liberation Propaganda
- No 39 A look at productions of plays by Caryl Churchill and John McGrath
- No 40 Women and Work exhibition ... Women's art in Sweden ... *The Nightcleaners* film
- No 41 Unpublished suffrage posters with special offer of a reprinted 1908 poster by Brighton and Hove Women's Suffrage Society

- No 42 Tammy Wynette and the singing majority ... Women and Work exhibition
- No 43 Buzz Goodbody's work ... Films by Joan Micklin, Joseph Losey and John Cassavetes
- No 44 Women art students face their profession ... Theatre: Red Ladder, Gay Sweatshop, 7:84
- No 45 Women's Theatre Group: *Work to Role* ... Fashion; the political history of dress
- No 46 Stepney Sisters rock band ... Women and science fiction
- No 47 Claire Schwob's photographs ... Fashion: erotic bondage past and present ... Women's recent record albums ... Karen Arthur's *Legacy*
- No 48 Interviews with Glenda Jackson and Peggy Seeger ... *Scum* - Monstrous Regiment theatre group
- No 49 Interview with Shirley Maclaine ... Women's Art in Italy ... Feminist exhibition in Manchester ... Fashion: why sex distinction?
- No 50 A complete guide to modern British feminist posters
- No 51 Fashion: Dress reform movement in the 19th century ... Margaret Walters on the film *Lipstick*
- No 52 Paula Modersohn-Becker, painter and diarist 1876-1907 ... Patti Smith's concert ... Pam Gems' play *Dusa, Fish, Stass and Vi*
- No 53 Photo-interview with Joan Armatrading ... Reviews of *Vinegar Tom*, new play from Monstrous Regiment and Gay Sweatshop's only lesbian play, *Any Woman Can*
- No 54 Censored - Suzanne Santoro's work that the Arts Council is trying to hide ... How the Italian election posters (1976) used women

Order your back copies NOW and help us pay the bills! ★

To Back Copies, Spare Rib, 27 Clerkenwell Close, London EC1. Please send me the following issues Nos
at 40p each. I enclose cheque/PO for £..... (make cheques/POs payable to Spare Ribs Ltd).

NAME
ADDRESS

Total number of copies

The TASS Guide to What They Say. Number Two

The Employer who has just Discovered Anatomy says

**“I’d
love to
train
women
more.**



**But
they have
babies
don’t
they? ”**

Women have equal promotion and training chances. According to the Sex Discrimination Act. But you still get the same old story. “Women get pregnant don’t they... Always having time off when the kids are ill... can’t cope with a family and a responsible job.” All used when it comes to refusing you better jobs

and training. That’s the sort of discrimination that hurts. And if you complain, where does that get you? It’s time you joined us in TASS. We are the union for all staff in engineering. Our women’s membership is growing faster than any other staff union. Our attitude is straight forward.

We want real equality. Men’s Pay for Women. And Women won’t get equal pay without equal job opportunities.

If you’re not getting proper training and promotion chances, contact Judith Hunt, our National Women’s Organiser. Or even better, talk to your local TASS representative now.

tass

Amalgamated Union of Engineering Workers
Technical, Administrative and Supervisory Section
Head Office
Orinlow Hall, Little Green, Richmond, Surrey TW9 1QN
Telephone 01-948 2271



**It’s easy to know
your rights, getting
them is the problem**

The law demands sexual equality in employment.

Unfortunately employers can still frustrate the law’s intentions. Equal pay comparisons can be disguised by reclassifying or regrading jobs. Equal opportunity can be blocked by introducing qualifications which few women can meet.

How do you challenge these tactics? Alone you could face legal complications, financial commitments and the consequences of failure. The real answer is union membership.

ASTMS was signing equal pay and opportunity agreements long before the idea had any legal backing. It had a remarkable record of success then; with the added support of legislation it can do even better.

Already 70,000 women realise ASTMS membership can bring success that their own unaided efforts can never achieve. You and your colleagues need both the resources and expertise of ASTMS.

astms

The Association of Scientific, Technical and Managerial Staffs (for further information write to 10/26a Jamestown Road, Camden Town, London NW1 7DT. 01-267 4422, or telephone your local ASTMS office. You should find the number in your telephone directory).

NEWS

HOMELESS WOMEN IN LEEDS

The nine hostels for homeless women in Leeds accommodate over 400 women and children, who can spend up to ten months in a hostel before they get a decent house.

WHY ARE THEY HOMELESS?

There are 30,000 people on Leeds housing lists, and probably many more who don't bother going on the list.

Local housing cuts have meant that:

- fewer houses are being built than ever before
- existing council houses are often left empty and not repaired because there is no money
- the main burden of this falls on women as housing problems always have. But now more and more women want to live independently of men, and the housing department takes no account whatsoever of this.

WOMEN ARE PUT IN HOSTELS supposedly as a temporary measure because houses are not readily available. As the women tend to be unmarried mothers and battered wives, they are regarded as inadequate, irresponsible or criminal, and treated as such by those who run the hostels.

Mutiny in the Hostel

About 50 people, mainly women, picketed the Leeds Housing Department offices on December 16 to protest about the treatment of homeless women in the city.

It all began when women in the Mount Cross Salvation Army Hostel contacted Dewsbury Claimants Union to try to improve their conditions. They were fed up with the rules, which included no TV after 10.30pm and the kitchen being locked after 9pm so they couldn't prepare baby foods or make drinks.

The food was inadequate; the last meal, often only a boiled egg, or bread and jam, served at 4.30pm. Mail was opened and Social Security giro's cashed by the Salvation Army. The women's social workers often asked them nosy personal questions before they even considered them for rehousing, as if having finally

escaped from years of battering or over-crowding isn't enough reason.

But the last straw was when the rules were made even more restrictive and the women, who are supposed to have children to be allowed into the hostel, were told that they mustn't babysit for one another, but had to take their kids with them wherever they went. This meant that they had to stay in every evening.

So on December 7 the women drew up a list demanding an end to all these petty restrictions, more say in the day-to-day running of the hostel, and much more rapid rehousing. A petition stating these demands was removed by the hostel authorities before more than a few women could sign. Those "trouble-makers" who had been threatened with eviction, then moved on by other means: one of them already had a house, two were suddenly found houses within the week, another told she would have one soon.



LEEDS OTHER PAPER



Theresa Smith, victimised

The Army's Top Brass

However, one woman, Theresa Smith, was told to get out and go to another hostel — at once. Her 18-month-old daughter was due out of hospital and Theresa was terrified that if she remained homeless, or moved to another hostel, her child would be taken into care. Besides, after five months in Mount Cross, she felt she deserved a house.

By now, not only the hostel women and the Claimants

Union were supporting Theresa. Women from WIRES (the women's liberation information service), Leeds Other Paper and local groups accompanied her to Mount Cross two nights running, giving support from outside as she climbed in. The Captain couldn't believe her eyes, and when setting the dog on us didn't work, she summoned the Army's top brass and even the police. But Major Dadd (the public relations officer for the Salvation Army) and the Brigadier were no match for the assembled supporters, and Theresa stayed the night.

Next day, after another frustrating interview with the Housing Department, Theresa climbed in again, supported inside and out as before, and the Captain gave in at once. But this couldn't continue: Theresa had already been homeless five months and didn't feel she would be "jumping the housing queue" if she were offered one of the many empty council flats or houses in the city.

So on December 16, women and children from the hostel, Women's Aid and other supporters assembled at the Housing Department to protest at the plight of Theresa

LEEDS OTHER PAPER

HOME NEWS

Who cares for sick relatives.. and who can claim for it?

State benefits for invalids and for people looking after invalid relatives have just been upped from £7.90 to £9.20 a week. These benefits, and the smaller 'mobility allowance', have all been introduced since the Sex Discrimination Act was passed. But who do they help?

INVALID CARE ALLOWANCE

Payable to people "regularly and substantially engaged in caring for a severely disabled relative" (that is, a person receiving attendance allowance or constant attendance allowance, who falls into a defined list of relatives). It's seen as a substitute wage — though a pretty poor substitute — so it's not payable to:

- 1) men over 65
- 2) women over 60
- 3) married women living with their husbands
- 4) separated women receiving more than £9.20 maintenance from their husbands
- 5) women living with a man "as his wife"
- 6) anyone earning £4 a week or more

or to recipients of more than £9.20 in the form of:

- 1) sickness or invalidity benefit
- 2) non-contributory invalidity pension
- 3) unemployment supplement
- 4) unemployment benefit
- 5) training allowance
- 6) injury benefit
- 7) maternity allowance
- 8) widow's benefit (including industrial or war widow's pension)
- 9) retirement pension.

Some men and some single women may qualify for this benefit. People with savings

Hostel continued

and all homeless Leeds women. We gave leaflets to passers-by, who responded well on the whole, adding their own stories of council delay and harassment. We occupied the Housing Office for a while and then once again the police were called. Theresa was told to go to a small area housing office to see about her chances of a house. So the struggle continues... □

Leeds Homeless Women's Action Group

Contact them c/o WIRES, 30 Blenheim Terrace, Leeds 2 (Leeds 35561).



and/or unearned incomes can claim it as it's not means-tested. If you're getting invalid care allowance and qualify for supplementary benefit (by having less than £1,250 savings), you may be able to get your £9.20 made up to what you would get on supplementary benefit (i.e. a minimum of £10.15 a week plus rent).

No married or 'cohabiting' woman will qualify (de facto), nor a woman receiving the amount of the benefit in maintenance. In other words, by deciding to live with a man in any way whatever, you are assumed to be taking on, for nothing, all the responsibilities for disabled relatives (including in-laws) and to need no compensation for having to give up paid work.

By the way, the largest group of people "regularly and substantially engaged in caring for a severely disabled relative" is — married and 'cohabiting' women!

NON-CONTRIBUTORY INVALIDITY PENSION

Payable to people of working age who have not been able to work for some time, but who have not enough national insurance contributions to qualify for sickness or invalidity benefit.

Age barrier: women 60, men 65.

Please note — you cannot get this pension if you are married and living with your husband, receiving £9.20 or more maintenance, or living with a man "as his wife". So beware — if you marry or even decide to live with a man, you are deemed to be a dependent on that person and not to need any form of income because you have to leave work due to sickness or invalidity.

MOBILITY ALLOWANCE

Payable from the age of 5 at £5 a week to certain groups of disabled people until the age of 60 for women and 65 for men (though the life expectancy for a woman of 60 is about 11 years more than that of a man of 65).

All these 'benefits' make certain assumptions about the

role of women in our society. Many local authorities even refuse to give home-helps to people with daughters living nearby! □

Anna Briggs
Legal and Financial
Independence Campaign

Contact Anna at 12 Frank Place, North Shields, Tyne & Wear if you are interested in a day meeting to discuss these problems further or research into the social and economic situation of women with dependent relatives.

Wife-battering - a fashionable problem?

In December the government published its reply to the Select Committee on Violence in Marriage. The Select Committee had been sympathetic to the problems of battered women, calling for changes in the law and in the attitudes of local authorities, particularly in housing, and urging the government to give financial support to refugees.

In their reply the government obviously want to be seen as doing something for battered women, pointing to the refuges that exist and the money being paid out in Urban Aid and Job Creation schemes. They say how helpful social services have been to groups opening refuges — for most groups this is little more than a joke. They say housing authorities will be sympathetic to battered women and point to the Domestic Violence Act, which will cope with the legal problems. So they reckon

Direct action - women's role

The recent conference on direct action organised by the Campaign Against the Criminal Trespass Law was unique in our experience in having two women's workshops which were both stimulating in themselves and provided an opportunity to experience the conference in a feminist way, write a group of women squatters from Villa Road, Brixton.

About 20 women came to the first, where we talked about the problems of working in left

groups, and the fight against sexism at work.

Since most women have to spend a large part of their day doing jobs where men are in the majority and hold most of the higher positions, this affected us all. We talked about forming women's caucuses to prevent the isolation most of us have felt where our problems are ignored and we are laughed at if we try to raise them. One woman said she'd had the same problems for years in a left group, where the 'success'

granted to her as an individual was to become an honorary man.

There was so much to say we had to have a second session, when we drew up a resolution (later passed by conference) drawing attention to the important contribution of women to direct action not only in supportive roles, but in initiating and maintaining struggle: in the community (in rent strikes for example) in industry (as in the recent case of Trico) and now in the fight against the cuts. □

See Shortlist review 'Homes Or Jails?' for details of the Criminal Trespass Law.

**Husband of girl who gave up school says:
She doesn't need to know the Battle
of Hastings. She's here to make my tea**

'A Soccer star's schoolgirl bride' hit every headline when she said she wouldn't go back to school after the Christmas holidays unless her husband told her to. And he proudly said the above, plus "I don't want her coming home from school at 4pm and having to start the housework. I won't have her cleaning round my feet in the evenings."

Debbie added, "There's no point in my going back to

school any more. I don't want to. My life is looking after Alan and our home. If I went to school they'd give me homework, and I wouldn't be able to do my job properly."

So her father was fined £5 and £10 costs for failing to keep her at school till the legal age. And she stays at home to wash up.

Interesting that the papers think it's worth making such a fuss about it — everyman's dream in print? What's rebellion at 16 is commonplace four years later. □

battered women will soon cease to be a cause for concern — "It is still far from clear how widespread violence in marriage may be, and how far existing refuges are meeting a pent-up demand on a scale that may not continue." [Our italics.]

But housing authorities are already using the cuts as an excuse not to rehouse battered women. And the Domestic Violence Bill, at first a radical, important piece of legislation, had to be so watered down on its way through Parliament that the legal position of battered women is improved only slightly.

Anyway, changes in attitude don't stop women from being battered. Women have been maltreated by their

menfolk for centuries, and this abuse will continue until the general position of women changes radically.

The nature of the financial help given to Women's Aid groups supports the government's view that the problem is nearly over. Urban Aid grants and the Job Creation programme both have a limited life span — an estimated three years at most. So when the media lose interest in this 'fashionable' problem, and the government withdraws its financial aid, where will battered women go? □

Liz Woodcraft
National Women's Aid
Federation

* *Observations on the Report from the Select Committee on Violence in Marriage; HMSO, price 60p.*

NEWS

Refuges open in US

Over 1,300 women met in San Francisco on December 4 and 5 to "hear the past, see the present and cancel the future of violence against women". They talked of rape, jails, self-hatred and suicide, prostitution.

"To watch the Dancespace Theatre dance to a tape which spoke of the experience of Women Behind Bars deepened our perceptions in a way that talk alone could not have done," writes Ellen Malos, who has worked in Women's Aid in England. Here she reports on the workshops on wife-battering. Refuges for battered women, which first started in England, are now opening in Europe and the US.

The first session was opened by women from La Casa de las Madres, a refuge in San Francisco "officially" open since July 1976, though it had been taking women in for months before that. At first the women who came were Spanish-speaking, but soon it was clear that it wasn't just a 'Latino' problem. The women who came from La Casa to the conference were from the 'Anglo' majority as well as the Black and Hispanic minorities.

As they spoke of their fear and loneliness, of the "feeling you're the only one", of the police who would do nothing, of the time it had taken them to find help, other women from the workshop joined in.

A black woman said she had come because she hoped to find people to help her — "though my husband is now in prison, I am still lost".

Gradually women began to talk of the groups who were running or trying to set up shelters, few so far. Later some women, including Del Martin, who's just written a book *Battered Wives*, spoke about the position nationally, the economic and legal aspects, the children's problems, and about the Shelters Collective which is trying to build a network for the West Coast based on the National Women's Aid Federation in England. □

'Latchkey' kids at Gingerbread Corner



"It's fantastic, I can't understand why the government doesn't make the money available for more centres"; Ms Muckleston, mother of four children, is just one of 43 single parents who have reason to be grateful for the efforts of the Croydon group of Gingerbread, an organisation for single parents.

Gingerbread Corner is a huge house which, by massive voluntary effort, has been turned into a centre for children aged 5 to 11, a place to go after school and in the holidays. It opened in a small way last Easter, was catering for between 60 and 100 children in the summer holidays and now has 40 children after school each day.

This somewhat exhausting task falls on two playleaders working five hour shifts with four salaried assistants each, aided by volunteers. The children are fetched from their schools by minibus and stay ▷

Gingerbread Corner, Croydon — Ms Muckleston and her children Gary and Sharon talk to one of the playleaders

RACE NEWS

Gingerbread contd
in the house till their parents
pick them up after work —
and they really enjoy it.

A large romp room has
been made from two rooms
on different levels, connected
by an opening in the wall and
a stuffed PVC covered slide
which shoots the children
down onto a soft floor of
cushions. So there's plenty of
room for frenzied activity
even in winter with little
danger of injury.

Upstairs there's a television
corner, ping-pong table and
table football, a general play-
room (full of toys) and craft
room which doubles as a snack
room. Most of the children I
spoke to were extremely
enthusiastic about the house
where discipline is kept to an
absolute minimum and
outings are arranged all through
the summer. The only dissent-
ing voice came from one
nine-year-old girl who would
prefer to be at home doing
housework! But she agreed
that the sewing sessions on
Friday afternoons were pleasant.

Parents Change Physically
Mitzi Moore, one of the play-
leaders, says parents seem to
change physically as the burden
is lifted from their shoulders.
For many, the house has
allowed them to get a job for
the first time, breaking out of
the humiliating social security
trap where every male friend
could lose you your benefit
and every piece of clothing
for the children has to be
begged for.

Such 'latch key' centres
could actually save money for
the government. But was any
support forthcoming? Not
at all. Croydon Gingerbread
were refused an Urban Aid
grant. The money for the
centre came from Brussels
in the EEC poverty programme.
It is a pilot project and the
grant of £12,000 will be paid
for two years only.

The local council has out-
done itself in providing help
... they are charging Ginger-
bread nearly £2,000 a year rent
and rates on a vandalised,
short-life property; they
couldn't even provide the
money for replacing plumbing
and electricity, or for renova-
tion. Now they're trying to
charge commercial rates for the
use of the building.

The project is clearly worth
repeating — councils in other
areas may be more willing to
part with their money when
they see the success of
Gingerbread Corner. □

Angela Phillips

The immigration officials just laughed Atrocity at Heathrow

*The only black people now
admitted to Britain are
dependents of people long
settled here, and these
dependents are mainly
wives and children. It is
against them that the
British government's range
of immigration procedures
is currently aimed.*

Amrit Wilson reports:

To come to Britain as a wife,
an Asian woman must first get
an Entry Certificate from a
British High Commission in
India, Pakistan or Bangladesh.
This involves an interview for
which she must wait on
average two years. At the
interview she must prove that
she is the wife of the man she
intends to join.

For this women have been
forced to have sexual exami-
nations, to give details through
male interpreters of what
happened on their wedding
nights, and to explain why
they want to join their hus-
bands in Britain. Their state-
ments are rarely given the
slightest importance unless
they can be used to catch them
out.

The proportion of women
wrongly rejected when they
do finally get an interview is
shown by a Runnymede Trust
study — of 57 cases of Entry
Certificate rejections examined,
55 were of those who had
right of entry.

In Britain the same sort of
brutality is being repeated
behind the locked doors of the
immigration detention centres.

Zahira and Aszal Galiara

Zahira Galiara's story illustrates
this:

She is 18, a Muslim and comes
from Bardoli, a village not far
from Bombay. Her husband
Aszal, whom she had known at
school, is 21 and has lived in
Britain for the last five years.
They got married last January
and on October 20 flew to
Britain, reaching Heathrow at
1pm.

They were held up by



TROUSERS ~ dirty and unprofessional

"At the beginning of the school year, Mr Bailey the
Headteacher would remind the staff about various rules
and he would also give us his views about clothes. He
didn't want female teachers or pupils to wear trousers —
the teachers because it is 'unladylike and unprofessional'
and the girls 'for reasons of hygiene'," says Cathy
Pemberton, an ex-teacher at Essex Junior school in
Newham.

The girls are mainly Asians. If
they come in trousers they
are warned or made to take
them off. Wearing trousers is
more than a fashion choice for
them; it is a religious require-
ment. So they spend their
time changing into and out of
trousers — at assembly, every
playtime, at lunchtime and
when they go home. Parents
who have questioned what
appears to be an unwritten
regulation have been told in
each case that they are the

only ones not cooperating.

For teachers the situation
is similar. Last year several of
them signed a petition ques-
tioning Bailey's unwritten rule.
He said he wouldn't discuss
the matter with them as a
group but would deal with
each teacher in a separate
interview.

Afghan and Bangles

However, last summer someone
did stand up to Bailey. Gina

Skelton, a new teacher, came
to school in trousers. She was
warned by other teachers and
then by the Deputy Head that
Bailey didn't like it, but she
continued to wear them.
"Finally," she told me, "I
was summoned. He said,
'Teaching is a profession and
I like my teachers to be pro-
fessionally dressed.'"

Gina explained that she was
against wearing skirts and
didn't have any. Apparently
under the impression that she
was only there temporarily,
Bailey didn't insist on her
buying a skirt. Then he was
away ill for some days. When
he returned he realised Gina
was permanently employed
there. His attitude changed
and he told her to come in a
skirt in future.

"I went out and got a really
freaky Afghan skirt which I
wore with lots of bangles and
tops in clashing colours," said
Gina. "I would sit in the staff-
room with my legs crossed to
show the tight pyjamas I
wore under the skirt. But as
far as he was concerned he

Immigration officers. Aszal had all the documents required of a returning resident; he was questioned and made to wait for four hours, then told he could go. Zahira, who had her marriage certificate, had as a spouse a right to enter Britain. But because she didn't have an entry certificate from the British High Commission in Bombay, Immigration officers

had won."

In fact Gina appealed to an industrial tribunal under the Sex Discrimination Act, but the case never reached court. There was 'conciliation' through ACAS — Gina agreed to withdraw her charge after a letter was sent round to all Headteachers in Newham by the local Education Department reminding them that teachers had a right to come to work dressed as they wished.

Single-Sex Answer?

By this time Gina had been transferred to another school and it's hard to say whether the case had any real effect on Bailey's unwritten rule. But it did at least draw the whole affair, including the way the girls were being treated, to the attention of the school managers.

One of them, Angela Brooks, told me she was concerned not only about the parents' rights to send their children to school dressed as they thought best, but about the effect it was having on race relations. She was certain-

would not let her in.

Although in an advanced state of pregnancy, she was questioned and made to wait for the next 12 hours without food or water. At one at night she was told she must go to a detention centre. Aszal was forbidden to accompany her because "at this place men are not allowed". "Tomorrow morning," they told her, "you

ly going to pursue the matter further.

Several Asian mothers are also sending a petition to the Education Department asking for an inquiry into the situation at the school. The local ward Labour Party are supporting them and have planned a public meeting and leaflet campaign. What is Bailey's attitude now? He told me, "There is no rule against girls wearing trousers and anyone who says there is, is guilty of libel." In fact, he claims, the whole story has been spread by someone personally malicious against him.

Meanwhile, more religious Muslim parents are saying that the answer to it all is single-sex schools. If this becomes a real demand it may mean that authoritarian and apparently racist attitudes have forced these girls back into their culture; not into a position where they can modify their culture as they choose but where Muslim orthodoxy dictates every detail of their behaviour. □

Amrit Wilson

will be put on a plane back to Bombay."

Brutal Birth

Zahira was taken to Harmondsworth detention centre (a building where on average 30 to 40 men, women and children are held, some for days, others for months, while the Home Office decides whether they are to be let in or sent back). "I was taken to a room," Zahira told me, "which I had to share with three others, two Indian women and one black man. I just lay there completely exhausted. I could not sleep. That night I started having labour pains."

In the morning she was taken to Queen's Building detention centre at Heathrow where Aszal was waiting for her. They asked to see a doctor. About 11am Zahira said she was taken to another part of the building where she was superficially examined. Though she speaks no English, Aszal was not allowed to accompany her. The doctor's opinion was that she was fit to travel; she would be put on a plane at 3.30.

"When she came back from the doctor," Aszal says, "she was crying in pain, but the immigration officials and Securicor men (who guard all detention centres) just laughed and said she was pretending because she didn't want to be sent back."

Even when Zahira was screaming in pain they refused

to call a doctor. Aszal, who tried to call an ambulance from a public phone box, was stopped by a Securicor guard. Only when the baby's head began to emerge was a doctor sent for. "By the time he arrived," says Aszal, "the baby was half out, the only people to help were myself and an Indian cleaning woman."

Zahira and her baby, a girl, were eventually taken to Ashford hospital. But the baby was premature and according to the hospital born with severe abnormalities. It died soon after. Zahira was given permission to stay on in Britain.

The Galiaras are now considering legal action against the Home Office. Racist immigration procedures are implemented by immigration officials, some of whom have been shown to be members and supporters of the National Front, but the Home Office is responsible for their actions.

On November 20 there was a demonstration outside Queens Building detention centre protesting against the treatment Zahira received. As a letter in SR 54 pointed out, it would have been good to see more women's groups there. Interestingly, the Minister with Special Responsibility for Immigration (and the sexist immigration law) is Shirley Summerskill, who represented Britain at the United Nations Status of Women Commission. □

NEWS

Taking On The Press Council

Maureen Colquhoun, Tribunate Labour MP for Northampton North, is a feminist who has been closely involved with sex discrimination legislation, Action for Lesbian Parents and the abortion campaign. Last year the *Daily Mail* gossip Nigel Dempster published a snide story about her separating from her husband and setting up house with Babs Todd.

She took it to the Press Council, a supposedly independent body set up to deal with complaints against the press. She argues that her personal relationships are her own affair, not to be used to boost the circulation of the *Daily Mail* or to invalidate her political views. Victoria Green talked to her about her experience at the hands of the Press Council.

Last January Maureen Colquhoun told the Parliamentary Press Gallery that she had changed her address; two months later she told the Speaker of the House that she wanted to be known as Ms Colquhoun. Soon after she heard that Nigel Dempster was enquiring about her.

So began a campaign of harassment involving friends and family. The phone rang constantly and photographers besieged the house. Alison McInnes, Dempster's assistant, tricked one of Babs' children into giving her information by posing as a friend; she rang friends of the two women anonymously and Dempster harassed Babs Todd at her office.

Dempster's drivel alerted other national papers. Journalists went to Maureen's constituency; friends were offered money for information about her and Labour activists were asked when they were going to get rid of her.

Press Council Cover-Up?
She complained to the Press Council. Before it agreed to hear her case she had to promise

not to sue the *Daily Mail*. The charges were heard on 'neutral ground' — in the Banqueting Hall of IPC, publishers of the *Daily Mirror*. The *Mail's* editor, David English, argued

that the break-up of Maureen's marriage was politically important because she was a feminist MP whose views had got more extreme under the influence of the "aggressive radical feminist" Babs Todd.

Dempster boasted that he had got information on Maureen from a "paid infor-

mant". He denied harassing anyone and defended Alison McInnes' methods — "My assistant is a courteous young lady with an excellent background: Cheltenham Ladies College, Sheffield University, and her father is a surgeon."

The Press Council criticised Dempster for "gross intrusion" into the private life of Babs Todd but Maureen's complaint was not upheld. In her case they agreed with the editor of the *Daily Mail*. And they even juggled with their own statement, issuing two different versions on the same day. The first began by denouncing Dempster's treatment of Babs Todd and went on to dismiss Maureen's complaint. In the second version they reversed the order and so played down their own criticism. Even then, the *Mail* censored the Press Council by leaving out the bit it didn't like. The Council had to issue a statement deploring the omission before the *Mail* printed it in full.

Selling Gossip

Maureen is disgusted. "If I had been an amenable right-wing Labour MP who didn't see herself as a woman things would have been different. I was warned by friends in the Commons not to go to the Press Council." But she thinks her stand against the *Daily Mail's* tactics has made people think about this kind of selective character assassination.

She is taking her case to the Royal Commission on the Press and will work for the setting up of a genuinely independent Press Council. "To be effective, it must have the power to impose sanctions. The *Mail* hasn't lost anything through this, it has probably gained. It depends on its gossip column to sell, it is not notable for anything else."

Meanwhile, in Northampton North, Labour Party members are still being pressured to select a new candidate.□

watch out WET ANGELS

ITV are hoping that their new Monday night series 'Charlie's Angels', bought from America, will help them fight back against BBC's two hits 'Kojak' and 'Starsky and Hutch' in the deadly War of the Ratings.

The programme has had record breaking success in America — each week 55% of viewers turn on to the three glamorous 'lady detectives' working undercover (in underwear) who take orders from invisible boss-man Charlie phoning in from beside his swimming pool.

The successful formula of thin plot cops-and-robbers combined with high budget (1/3 million dollars an episode, they claim) sex appeal is nothing new, but the upfront ideology in the publicity material is amazing.

Even the *Daily Mail* called the series "a male chauvinist's dream", explaining that the format obliges at least one Angel to strip down to a bikini within the first ten minutes of every episode. The executive producer boasts that the plots are contrived to maximise the actresses' major selling points: "We love to get them wet — they look so good in clinging clothes."

American feminists have protested loudly, but this hasn't deterred anyone, and Yorkshire TV who negotiated the deal are banking on equal success over here. Their publicity office refused to comment and told us, "We just buy what we think the public want."□

Eleanor Stephens

Next month Spare Rib starts a regular TV review column — we welcome comments and suggestions from Readers and Watchers. Send to Watch Out at Spare Rib.

"VILIFYING CHRIST"

Gay News and its editor Denis Lemon have been charged by Mary Whitehouse with blasphemous libel. The publication of a poem, "The love that dares not speak its name", and its illustration will, she alleges, cause "the most fervent righteous indignation in the minds of a very large section of the population" and "lead to

the possibility of a breach of the peace".

The poem is crudely sexually explicit about Christ. As its author James Kirkup is a well-known poet, Ms Whitehouse didn't use the obscenity laws — because they make allowances for 'Art'.

Though it was published in June, she waited six months before bringing her charge. During that time both Merlyn Rees (Home Secretary) and Donald Coggan (Archbishop of Canterbury) suggested reviving the blasphemy laws to stop

Jens Thorsen making his film of Christ's sex life.

Most of these laws, which date from 1697, were repealed in 1967, but it's still possible to bring private prosecutions under common law. Barbara Smoker of the National Secular Society is furious: "For the last 50 years, whenever we have campaigned for the repeal of the blasphemy laws, we've been assured that this is unnecessary as they could never be used again."

If Denis Lemon is found guilty of "vilifying Christ" he could face anything up to a life

sentence. The last person convicted 55 years ago got three years hard labour!

As it's a private prosecution, Mary Whitehouse can't use the funds of her National Viewers and Listeners Association. But she's apparently prepared to take her case to the House of Lords, so she must have some wealthy supporters in her campaign against *Gay News* which, for all its contradictions, is many people's only link with the gay movement, and ironically, supported by many gay clergymen!□

Victoria Green

art, women or zoology

The huge response to the first national women's studies conference held in Manchester in December demonstrated the need to work out just what the relation of women's studies should be to the women's movement.

There's been growing concern about the tendency for women's studies to degenerate into academic courses treating women as a subject to be taught as any other on the curriculum. Students at every level are being offered the chance to learn about 'women' from a long list of topics from 'art' to 'zoology'.

The organising collective was ambitious in its aims: what are women's studies for? Are they merely to correct the bias and omissions in present studies? Or should they be a

political force? Should they provide a vocational training, develop a personal feminist consciousness, or be a challenge to the concept of academic elitism? If so, should they be separate, and in danger of becoming a 'ghetto' subject, much as many Black Studies have in the US, or integrated, and scattered feebly throughout existing disciplines.

It was perhaps unrealistic to expect to find the answers to these questions — or even to hope for a consensus — at a conference itself structured along traditional academic lines, with 17 workshops covering every possible area of women's studies.

There seemed to be a basic split between those who conceived women's studies on a strictly academic level, necessarily elitist, and exclusive to feminists, and those who wanted to change our academic institutions and make women's studies easily accessible to all. □

Jane Cousins

NEWS NEW ANTI-ABORTION ONSLAUGHT

You've heard of James White? Put his name to a bill against abortion back in 1975 — and made his fame and fortune, though the Bill fell through. Now William Benyon steps forward, Tory MP for Buckingham since 1970.

A 'gentleman farmer', he's consistently voted against abortion, but only since White has been actively interested, speaking at SPUC rallies (Society for the Protection of the Unborn Child). "The anti-abortionists," he says, "must use the democratic process of Parliament on behalf of the victims of the present abortion law, unborn children." Hence



William Benyon MP — "I started by being indifferent to the problem of abortion. It physically revolted me and I just did not want to know"

his new Bill, which is *not* just 'tidying up the Acts' — it's James White plus, and very dangerous.

It's had its first reading — which just means the title's been published — and is due for its second, a debate in the Commons, on February 25. Benyon will probably wait till *after* the National Abortion Campaign's tribunal to reveal its details.

We do know that it will be based on the recommendations of the Select Committee on Abortion, boycotted by all but committed anti-abortion MPs. These include a ban on all abortions after 20 weeks of pregnancy (unless the woman's life is in danger); more restrictions on referral agencies, which would be forbidden to use their own clinics; *two* doctors, one to have been qualified at least five years, would have to give permission for each abortion, and police would have access to the records of agencies, clinics, even pregnancy testing centres.

The only change in the grounds for abortion is the lower time limit, but Benyon's Bill opens the way for more repressive measures.

So the fight is on again. The first step is the NAC tribunal on January 29 (see *Shortlist for details*); the Abortion Law Reform Association is launching an alternative, pro-abortion bill, and before the Second Reading there's a lobby of Parliament. Now is the time to pester your MP, your local paper . . . "The anti-abortionists speak for the silent majority of this country," claims Benyon. We must show him he's wrong. □

Jill Nicholls

LESBIANS
IGNITE

CASE LOST

Louise Boychuk, dismissed from her job for wearing a 'Lesbians Ignite' badge (see SR 54), lost her case. The industrial tribunal ruled that "an employer is entitled to set a standard, within reasonable limits, for the appearance of his employees on duty".

Louise is going to appeal. Meanwhile 30 people have picketed HJ Symons Holdings where she worked, leafletting passers-by. More action is planned. □

FPA Wards Off Attack

The Family Planning Association, which no longer has its own clinics, is starting an information service about contraception on the National Health.

The Family Planning Information Service, a joint operation with the Health Education Council, will get £200,000 of government money a year, of which £95,000 will be used by the FPA.

"Most leaflets we produce will come under this arrangement and be provided free," says Gill Cox of the FPA.

They have just warded off an attack on their leaflets and motives by the so-called Family and Child Protection Group, headed by Viscount Ingleby, president of the Order of Christian Unity, and Jill Knight MP, who chairs Lifeline, the anti-abortion counselling service.

They wanted the FPA's charitable status withdrawn, accusing it of profiteering on condoms, of being politically motivated — *pressurising* the

government into providing free contraception, and worse, encouraging people to use it! — and of conniving at breaking the law — by using the terms 'girl' and 'boy' in their booklet *Learning to Live with Sex* they suggest that they are under 16! Volunteers with Grapevine, the FPA's community sex education project in Camden and Islington, are accused of "accosting children in streets and in adventure playgrounds".

The Charity Commission wasn't convinced, and the FPA remains a charity. □

Jill Nicholls

SHORTLIST

Please send information to Anny Brackx, Shortlist Spare Rib, 27 Clerkenwell Close, London EC1

talks & conferences

History

January 28. 7.30pm at the Women's Liberation Workshop, 38 Earlham St, London WC1. Feminist History Group meeting. Discussion on work-in-progress. Details: Barbara Taylor (01-622 4118).

Women's Liberation & Marriage

February 4. 7.30 at the Women's Research and Resources Centre, 158 North Gower St, London NW1 (01-388 0882). Speaker: Diane Franklin (California State College).

Women's Forum

February 5. 10am-4pm at St Mary's Hall, College Rd, Bromley. Morning: speakers on women in education, at work, at home, and in organisations. Afternoon: discussion groups. Creche and refreshments, books and photos. Organised by Kent Women's Forum Committee. Contact Frances Roberts (01-658 0499) or Janet Smith (01-460 7734).

The Women's Movement in India

February 7. 6.30pm at The Institute of Race Relations, 247 Pentonville Rd, London N1. Mary Tyler, who spent five years in an Indian jail (SR 44) will lead the discussion.

Capitalism, Women And Labour In Mexico

February 11. At the Women's Liberation Workshop as above. Speaker: Kate Young. Organised by the Feminist History Group.

The Menopause

February 17. At the Bricklayers Arms, Welford Rd,

Leicester. Speaker: Prof. Olive Banks.

Women's Organisations In Madras

February 18. At WRRRC as above. Speaker: Pat Caplan (SSRC research project worker).

Literature

February 20. 2.30pm at Essex Rd Women's Centre, 108 Essex Rd, London N1. Women in literature groups talking about their projects.

The Ideology Of Domesticity

February 25. At the Women's Liberation Workshop as above. Speaker: Catherine Hall. Organised by the Feminist History Group.

Sex Stereotyping in Education

March 4. At the WRRRC as above. Speaker: Vivienne Griffiths (teacher).

East Anglian Socialist Women

March 5. A conference from 10am at Essex University, Colchester, Essex. Send your contributions and papers to Essex University Women's Group c/o 40 Vanessa Drive, Wivenhoe, Essex. Creche, and social in the evening.

China

March 7. At The Institute of Race Relations as above. Elisabeth Croll will lead a discussion on socialism and feminism in China.

Sociology Of Lesbianism

March 18. At the WRRRC as above. Speaker: Betsy Ettore.

Midlands Regional Conference

March 19/20. Contact Isobel, 19 Chandos St, Leicester or Mo (0533-823 789).

Feminist Learning

March 19/20. Conference at Bristol University Union. Theme: the feminist approach to the various academic disciplines. Theatre show and disco in the evening. Accommodation and interesting-sounding creche. Organised by Bristol University CP. Details from Frankie (0272-423 753). Entrance £2.50.

Minority Women

March 20. Conference 10am-5pm at the Architectural Association, 34 Bedford Square, London WC1. Workshops on language, racism, child minding, working conditions and trades unions, social and medical provisions. Contact the Steering Committee c/o National Assembly of Women, 283 Gray's Inn Rd, London WC1 with offers of help and support.

Teaching Girls To Be Women April 30. 10am-4pm. First in

a series of day conferences, sponsored by Essex County Council, at Essex University. Speakers and workshop discussions covering historical background, sex roles in the classroom, curricular choice, and the transition from school to work. Anyone wanting to contribute contact Judy Lown or Joanna Bornat, Dept. of Sociology, University of Essex, Wivenhoe Park, Colchester, Essex.

projects

Living Who We Are

January 27. First of 6 day-classes over 6 weeks. "A group for women to discover and share ourselves - to get in touch with who we are and how we distort and suppress ourselves." Various techniques and skills from body work, gestalt, consciousness-raising will be used. Details: Tricia Scott, 7 Estelle Rd, London NW3 (01-267 8221). Cost £30 (negotiable if you cannot afford it).

Disabled Lesbians

GEMMA is a group of disabled lesbians, who, together with non-disabled lesbians interested in helping, attend gay events, women's meetings, in order to lessen isolation. Contact GEMMA, c/o CHELO, 22 Gt Windmill St, London W1.

Women's Therapy

The Women's Therapy Centre are doing a series of workshops on bioenergetics, co-counselling etc. Contact the Centre at 19a Hartham Rd, London N7 (01-607 2864).

Lesbian All Sorts

"I am editing a collection of short personal narratives by lesbians and hope to find contributors in England. The idea behind the collection is to show the diversity of lesbians. So far there is a wilderness guide and contributions from a journalist, a soldier, a writer, a teacher, a sociologist and a community organiser." Contact Peg Cruikshank, 217 Lincoln, Mankato, Minnesota 56001, USA.

Women's Reading Group

Just started and meeting at the Women's Free Arts Alliance, 10 Cambridge Terrace Mews, London NW1. The initial project is to explore the relationship between women and the radical and Socialist movements in Russia at the time of the revolution. Contact Debra and Kay, c/o Collets London Bookshop, 64-66 Charing Cross Rd, London WC2.

Apology from SEE RED
"The day after we sent out most of the 1977 calendars we made an unbelievable discovery - most of the months were wrongly dated, as we took them from the back of last year's Big Red Diary, which was wrong." See Red Collective apologize and hope everyone will appreciate the prints enough to change the dates themselves. They offer refunds, but it would mean financial disaster if too many people wanted their money back. Contact 16a Iliffe Yard, off Crampton St, London SE17 (01-701 8314).

campaigns

Women's Rights

February 12. Dayschool in Bristol, at Baptist Mills Community Centre, Horley Rd. The Equal Pay and Anti-Discrimination legislation. Workshops on the Cuts, industrial tribunals, the legislation. Organised by the local Labour Women's Council and the Working Women's Charter Group. Contact the Women's Centre (0272-22760) for directions.

February 12. Meeting in Cambridge, 2-5pm at Alex Wood Hall, Norfolk St. "What is left of the labour government's programme of equality, the Sex Discrimination Act and the Equal Pay Act?" Speaker from Trico and the Working Women's Charter. Tea and free nursery facilities. Information from Liz Mercer, 145 Catharine St, Cambridge.

February 26. Rally 11am in Alexandra Palace, London, to evaluate the progress made on women's rights. Theme: One year on from the sex discrimination act. Organised by the Women's Rights Planning



Committee and sponsored by the Working Women's Charter Campaign, MPs, and trades unions. Space available for displays "that show graphically how your organisation has been active on women's rights." In the evening: "Radical Entertainment"; joint benefit for the rally and for Broadside Mobile Workers' Theatre. Details: Mandy Snell, 33 Wemyss Rd, London SE3 (01-318 3763).

Abortion
January 29. Tribunal 10am—10pm in Central Hall, London. The agenda includes a report on governmental evidence followed by workshops, films, theatre, evidence desk. There will be sessions and workshops on international and on medical evidence, and a rally in the evening with speakers, songs and theatre. Contact the National Abortion Campaign, 30 Camden Rd, London NW1 (01-485 4303) for tribunal posters, brochures, badges, sponsorship letters and forms, tribunal tickets £1 (25p for claimants, students, OAP's).

Labour Women have launched an abortion rights campaign based on the resolutions from the 1975 Labour Party conference and women's conferences calling for abortion on request, free of charge uniformly throughout the country. The first step is to work within the constituencies to defend the 1967 Abortion Act. Regional co-ordinators were established. Possible conferences and the production of a bulletin in discussion. Details from LARC, c/o Toni Gorton, 73 Albion Rd, London N16 (01-254 9321).

Doctors For A Woman's Choice On Abortion is a pressure group supported by 275 doctors "who wish to relinquish their legal right to make the abortion decision". They believe this is ultimately a woman's right. Send names and addresses of sympathetic doctors to Dr Judy Bury, 8 Magdala Crescent, Edinburgh EH12 5BE.

Christians For A Free Choice is a group of "committed Christians, who believe in A Woman's Right To Choose". Contact Mrs Elfreda Fuller, Flat 1, 48 Marina, St Leonards-on-Sea, Sussex.

Lesbian Parents
Action For Lesbian Parents is backing a research project which "aims to gather data, relevant to lesbian mothers in child custody cases". Lesbians, who have been living as a family unit with one or more children, for at least two years, without adult men, are asked to get in touch with

Susan Golombok, 15 Ivor St, London NW1 (01-485 6242). All information will be confidential.

centres

Camden
New premises at Rosslyn Lodge, Lyndhurst Rd, London NW3. Open meetings to plan activities, every Thursday at 7.30. Furniture, office equipment, toys, jumble wanted. Ring Cleo (01-794 9039).

fun

ALRA Benefit
January 29. At the Basement, 29 Shelton St, London WC2. Live band: Limousine, and Rock and Roll oldies disco. Entrance 70p.

Women's Monthly Event
February 19. 7pm—2am at the Basement as above. There is plenty of time and space for anyone to sing, play, perform, etc. Bring poems, instruments, arts & crafts. Jam Today, food, coffee, bar available. Entrance 50p (claimants 40p; children free). All women welcome to the regular planning meetings. Write to Women's Monthly Event, 54 Brougham Rd, London E8, for details.

Spare Rib Bop
February 25. 8.30pm at North London Poly, Prince Of Wales Rd, London NW1. Jam Today, disco, and bar.

plays

Scum
January 25—29. At the Drill Hall, 16 Chenies St, London WC1. A play (review SR 48) about the role of a group of women in the Paris Commune of 1871, performed by The Monstrous Regiment. Contact Sue Beardon, 59 Camden Square, London NW1 (01-485 3860).

Costa Del Trico
January 25—29. 9pm at The Oval House, 54 Kennington Oval, London SE11.
February 4—6, 11—13. 8pm at The Albany Empire, Creek Rd, London SE8. The Women's Theatre Group's new musical show *Out! On The Costa Del Trico*, about the most important equal pay strike since the Equal Pay Act. Contact Julia, 27 Stepney Green, London E1 (01-790 7649) for bookings and information.

Madame Truesoul
January 26—29. At Fulham Arts Centre, 20a Dawes Rd, London SW6 (01-385 8947). "Black, White and Red: The



From *Madame Truesoul*

Company of One performs *Madame Truesoul* — a play about a woman's journey through the underworlds of society and her own mind." Entrance 65p; coffee and discussion after play.

photo-film

Photography With Kids
Three practical weekend workshops. 10am—5pm at Blackfriars Settlement, 44 Nelson Square, London SE11.
February 5/6. Techniques and materials workshop with demonstrations of the potential of materials and equipment.
February 20. Applications of photography in various educational and youth work situations.
March 6. How to use photography as a critical tool in education. Apply to the Half Moon Photography Workshop, 27 Alie St, London E1 (01-488 2595). Fee £8 for all 3.

Women In The "Third World"
February 27. 2—10pm at International Students House, 9 Park Crescent, London W1. A day of films including *The Seedling*, *Salt Of The Earth*, *Double Day*, *Horses Of Mud*. Speaker: Mary Tyler. Organised by the Haslemere Group and Women's International League For Peace And Freedom, 29 Gt James St, London WC1 (01-242 4817). Tickets £1.

journals

Scottish Women's Journal
The idea was discussed at the last Scottish Women's Liberation conference in Glasgow. "The journal will form an outlet for discussion on topics within the women's movement in Scotland, and on issues concerned with women in general." An editorial collective was formed and ideas, comments and articles should be sent to Cathie Thomson, Women's Centre, 57 Miller St, Glasgow C3.

pamphlets

Homes Or Jails?
What's the connection between squatters, workers in a factory occupation and Iranians protesting in their embassy? If the Criminal Trespass Bill, which went through its first reading last November, becomes law, it will be easier for the police to arrest and get convictions against them all. This pamphlet sets the Bill's proposals out very clearly.

An increasing number of squatters have gone to Release about harrassment since March 1976 (when the Bill was first published). The police have started christening the baby before its 'official' birth. The pamphlet gives many recent examples where police have evicted squatters at the request of owners.

The Act will make it an offence to be a 'trespasser' with an 'offensive weapon'; police will be able to enter a squat without a warrant to search for 'offensive weapons' — such as toothbrushes...

It is being sold to the public under the guise of dealing with that complete fabrication of the media — the squatter who moves in while you're out shopping. There is already legislation penalising the homeless, who use empty property. Squatters won't be the most important target. It'll be used to erode more of our basic civil liberties.

Homes Or Jails? Squatters And The Law by Christian Wolmar can be obtained from Release, 1 Elgin Avenue, London W9. 15p + postage per copy.

Barbara Charles

Patriarchy Papers
The papers prepared for the Patriarchy conference (London May 15/16 1976) have been collated in one pamphlet, which is available at 35p + 15p postage from the Women's Publishing Collective, 30 Talbot Terrace, Lewes, Sussex.

HEALTH NEWS

Self-help Centres in Los Angeles



The Feminist Women's Health Center, Los Angeles

"The Movement here is much different from England," writes *Linda Dove*, who has been staying in California for six months. "One of the useful things we can get from their experience is the self-help health, whole-body women's medical care idea." Women in America are questioning the way medicine has traditionally been organised and setting up their own self-help centres. Here she reports on the many women's clinics springing up round Los Angeles.

If you've ever had to have an 'internal examination' by a male doctor you probably found it an alienated, de-humanising experience. In the US there is an alternative at the Women's Clinics, run by women for women, where questions of birth control, pregnancy and infections are treated in a sharing, feminist way.

One of the first of these clinics was the Feminist Women's Health Center, in Los Angeles. It grew out of the campaign for abortion rights and the Women's Abortion Referral Service, when it became clear that even with legalised abortion women still had no control over the way they were performed. Self-help women's groups started in order to share information and learn about their bodies and health. They overcame inhibitions and looked, with plastic speculums, at their vagina and cervix, learning to recognise what a well-woman really looks like. Problems and infections could be noticed early on, much as we look at our tongues or the back of the throat.

No Health For Free

When the Feminist Women's Health Center started in 1971, the US Supreme Court had just made abortions legal. Now each State must have provisions

for abortion up to 12 weeks; from 12 to 22 weeks it is left to a doctor's discretion. So to 12 weeks it is on demand — dependent on you or your insurance being able to pay.

Health services are not nationalised in the US so you have to pay for everything, from your own pocket, through private insurance or through Welfare-financed insurance if you are very poor. This does at least mean that women have an economic weapon to wield in their fight for good health-care. The women's clinics try to keep fees down, with a sliding scale according to income, but

they are not free. They rely partially on grants — from the Health, Education and Welfare Department, Family Planning Funds, and in California on Medi-Cal, the State medical insurance — but you lose some autonomy if you are state-aided.

So some clinics begin on personal capital supplemented by free samples from drug marketing firms and old equipment from hospitals. With Federal grants cut back, private funding is often necessary, but it can make it harder to run the place on a collective and non-profit-making basis.

Even Optometry

The Feminist Women's Health Center runs a 'participatory clinic'. You make an appointment and meet in a group to deal with your gynaecological and birth control questions. With a paramedic you all spend two hours learning and sharing, doing breast and cervical examinations —

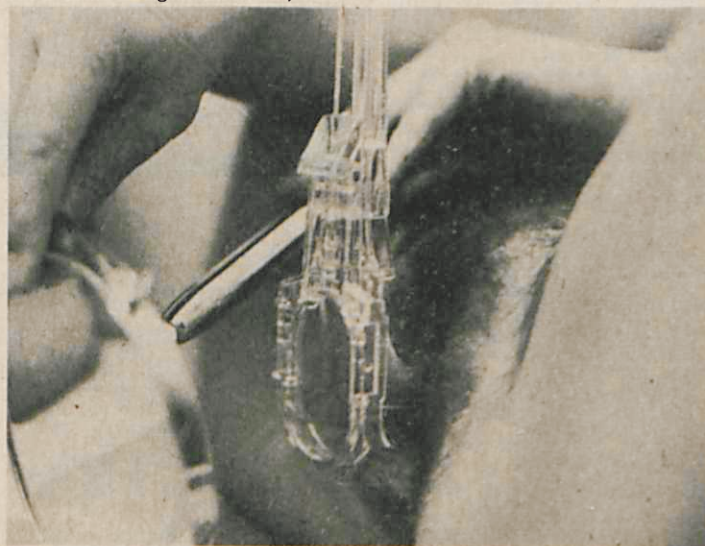
maybe one woman getting a diaphragm fitted, another looking at her vaginal infection inside her and then smeared on a slide under a microscope. There is a doctor available if needed and you will be referred if a major problem is diagnosed. You can also learn to take blood pressure, do tests for anaemia and get samples for cervical cancer and VD tests. You leave the clinic wiser, happier and with your own plastic speculum to continue to use.

This Center and also the Westside Women's Clinic do outpatient abortions, with counselling. The Westside Clinic is in a Mexican part of town so some of their workers speak Spanish and their consent forms and pamphlets are bilingual. They have a "rap group" for women in menopause, counsellors to talk about nutrition as well as gynaecology, etc., and a self-help group discussing the oppression of lesbians and fat people. They have just started to provide optometry screening for glasses, as part of their plan to build a complete health-care centre for women. All kinds of problems come up at the clinic — one day two shy 12-year-olds came in asking how to use a tampon and then learned together with a counsellor.

More Pay for Skills?

The Herself Health Clinic is another woman-run centre, at the moment part-time with volunteer labour. It grew out of a split at the Gay Community Center and is particularly concerned with lesbians and poor women. It provides the basic services, but is not as yet licensed by the State Public Health Department which oversees all clinics — each must have a Procedure Manual and conform to certain building and safety codes; workers must be insured, and prescriptions signed by a doctor. Much of the equipment at the Herself Health Clinic was donated; a clinic can have small beginnings.

The feminist collective who run it are currently discussing how to equalise the power relation between professionals and para-professionals. All the clinics face questions of wages and skills — should doctors be paid more because of their training? need there be any hierarchy? should people specialise or rotate tasks? Many of the paramedics learned basic skills informally. Doctors and nurses do abortions and other jobs that



Self-examination with a plastic speculum

LINDA DOVE

LINDA DOVE

"We grow wise through it"

The Elizabeth Garrett Anderson hospital for women on London's Euston Road is still under occupation to prevent closure. Since November 15, staff have been picketing the front gate and running the hospital — they're all doing the same jobs and being paid as usual, including the administrative staff. Sue Sharpe reports:

Representatives from hospitals, unions and women's organisations came to a Support Conference on December 11 to discuss what the occupation means. Pam Jones, shop steward at the EGA, said it was probably seen as a test case by unions and the DHSS. "It is a small hospital with no political experience, therefore it has been an extraordinary process, this one towards occupation. It's come as a last resort — we've been through everything and just been kicked."

The 20% of staff who were not in unions now tacitly support the occupation, though they are afraid of political emphasis. But the hospital secretary is still un-supportive. One woman working there said, "She goes by the rulebook and opposes us as much as she can."

At first the Area Health Authority (AHA) played doctors against other staff, implying that doctors were pressing for closure. An EGA consultant at the conference

need training, most clinics employing male doctors when necessary.

One of the benefits of women's self-help groups has been a different approach to research, usually carried out by men, often for profit, and with male preconceptions. Women have been discovering things, like how different we are from the text-book view,



Workers and patients picket

said angrily, "We cannot trust the people we are dealing with — we now realise that they have no intention of finding a new place where the actions and principles of the EGA will be applied."

New Patients Still Coming
Ideally the occupation would lead to the EGA being fully used again; only a few wards and clinics are now in use. The breakdown of the lift last year left the operating theatre and new recovery room unreachable, so all operations have to be carried to and from the Whittington Hospital two or three miles away.

Doctors are still referring patients to the EGA — "It's alright at the moment," says Vera Wagstaff, dining-room supervisor and shop steward. "Everything is new, we are bound to have teething troubles, but we grow wise through it. The medical staff are realising how they've been hoodwinked. Elizabeth Garrett Anderson fought for this and I don't see why we shouldn't. All the

how when we say "it hurts" it's not because we have a "low pain threshold". Knowing ourselves we know what we need — like flexible cannulas to dilate the cervix and local anaesthetics for an outpatient vacuum aspiration abortion, not a general anaesthetic for a D and C abortion.

New ways of treatment that may avoid expensive medication are being tried — using



Alice, canteen worker at the EGA — "It's small and friendly, not like larger hospitals where no one gets to know each other."

staff have been here for years and many retire from here." Vera herself has been there 16 years.

One doctor, calling herself

yoghurt for a vaginal yeast infection, and *laminaria japonica* to gently dilate the cervix for 24 hours before an early abortion (it is a thin stick of seaweed-substance widely used in Japan).

Sometimes it seems that doctors and lovers have had more access to our bodies than we have. We must have power over our own bodies to control our own lives.□

A.N. Other, told me, "Clinics are busy — ante-natal, fertility, FPA and so on. We will go down fighting. It's not just the job but the honour of working for the EGA. And there are some things that women prefer to have treated by women."

Alice has been a catering worker there for 15 years. "Some patients say they would die if they didn't have this hospital to go to. The doctors are so good and attentive to patients. It's small and friendly, not like larger hospitals where no-one gets to know each other."

People are fighting for▷

WORK NEWS

The showbiz way with equal pay

A group of women singers and dancers have just won £2,000 in back pay against Lord Delfont — who owns over half the showbiz world. What's more, they got the money without having to go to a tribunal about it.

Performing in the Danny La Rue show over Christmas 1975 for £10 to £15 less than men doing roughly the same work, their demand was undeniably just... all Lord Delfont's spokesman could find to say about the case was that they "did not think an industrial tribunal would understand the different skills required by the boys".

The fact was that in the first case against Lord Delfont last summer a tribunal ruled for another group of women — the chorus girls in the Val Doonican show who got their pay upped.

However, it seems that showbiz has its own way out of the equal pay problem: the differential is often reduced by dropping the men's pay and raising the women's till they meet somewhere in the middle. The women get a bit more than

they did — and in any case who'd protest and risk the sack when unemployment among actors runs at 70%?

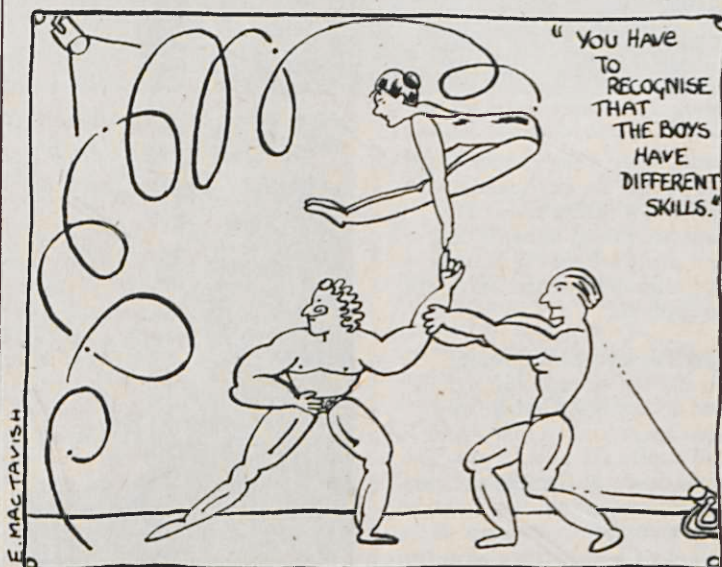
Complex Inequality
Equity, the actors' union, hopes to raise the minimum pay for its members to £40 a week. But curiously, although it admits there is a £10 differential between men's and women's pay in the bottom levels, it doesn't see this as a struggle for better pay for women in particular.

But the union did back the three cases last year: the last was the dancer, Sally McLeod, versus the Hironelle Club in Piccadilly. She claimed £5 increase to put her pay in line with the two male dancers who lifted her up. The Hironelle said the men needed extra strength; she countered this by protesting that the

risk was greater for her! Evidently aware of her rights she felt she'd made a "useful contribution to the women's cause. Female performers have always been underpaid. They would never get men to work for our wages."

Certainly, backstage at a big London theatre, listening to a group of young women talk about the money they had to spend on make-up, tights, rent and fares, compared to the strenuous hours they worked and the little they earned, the gap between the glamour and the grind was evident. Among silks and vast frilly petticoats, with bright lights reflected in mirrors, their eyes were serious beneath the make-up. Yes, they're underpaid, but one of them added, "We moan a lot, but we love it." □

Clare Cherrington



Around the Tribunals...

LEICESTER: Susan Waddington, a community worker who was given the ludicrous excuse that she couldn't get equal pay with a man she supervised because her work was more responsible than his, and therefore not the same, has appealed and won the right to a re-hearing...

BIRMINGHAM: When Steve Turner, a part-time barman, applied for a job in a pub, he was told it was taken. Minutes later it was offered to his sister-in-law. Under the Sex Discrimination Act he was awarded £25 for "injury to feelings", but that doesn't get him the job...

LONDON: Linda Price, who accused the Civil Service of using age limits as a form of Sex Discrimination, has lost her case.

After years of working part-time while bringing up children, she applied to be an executive officer — but at 36 was rated too old. She argued that far fewer women than men could meet their age limit of 17½–27. But the tribunal decided that "women between these age groups were as economically active as men and in a position to look for a job" — unless they chose to look after children instead. □

EGA continued

their jobs, but she thinks it's as a women's hospital that it's particularly important to keep the EGA open. A passing office worker commented dubiously, "But since they're closing parts of UCH (a prestigious London teaching hospital) what chance do we stand?"

Making Connections

The EGA is not alone — staff at the South London hospital, also for women, are resisting plans to transfer it to another district where it would probably no longer be a women's hospital. In Edinburgh too, the Bruntsfield hospital for women is closing.

The support conference was anxious to get other hospitals involved. It reported 62 London hospitals due for closure — the hardest hit area being City and East London. Waiting lists have already risen

and as Alice says, "The government will be in a damn big mess if it carries out what it's trying to do."

The AHA says it will start moving equipment from the EGA on January 19 and patients on February 15. The staff need support to stop this. One hospital worker, a woman of imposing size, joked, "We'll all lie in the beds if they come to move us. God help the one who tries to move me — he'll be off duty for a while!" □
The conference resolved to set up an enquiry into the EGA's role and to suggest how it could be used for women in Camden, London and nationally. As part of this the EGA Women's Committee want to draw in women's health groups and others interested in a women's hospital — contact Candy Udwin, 155 Drummond St, London NW1 (c/o 01-388 1848). To offer help with picketing, contact the hospital 01-387 2501.

ATHLETE, WIFE, WORKER

On January 1 Christine Miller started the year by becoming the first woman ever to compete in the Powderhall Sprint, a handicap race run in ice-bound Edinburgh every New Year since 1870. She was narrowly beaten in her heat: as the *Observer* so charmingly put it "a padded bra might have brought Christine victory".

Ms Miller was Women's Champion of Northumberland and Durham over 100 metres last year, decided to turn professional, and during the summer won £200 in races against men, where the runners are given a handicap (i.e. they start at different points on the track) according to their previous best time, and sex

isn't taken into account.

Christine is athlete, wife, worker; here is her daily routine.

She works a full day as a medical secretary, then prepares her husband's tea before going out to train for 1½ hours. Then she can come home and eat. Until recently she ended the day by making her husband's packed lunch for the next day. On Friday evening she shops, to be free to train on Saturday morning, and Sunday finds her back at the track — Gateshead track, made famous by Brendan Foster, a Geordie who commands a mite more publicity than Oor Christine. □

Chris Oram



UNION RECOGNITION - What happens when you've won?

Usually when strikes are over, that's the last we hear of them. A few women delivery drivers at Gaedor's in Dagenham recently won their strike for recognition of the Transport and General Workers Union. Mandy Moore reports on what success has meant so far.

The strike at Gaedor's, a small subsidiary of the Chloride Group, started back in September and lasted 10 weeks. There were many grievances — low pay, unequal pay, perks to men and not to women, and overt favouritism of certain workers. This led some of the women to join a union, the TGWU. Management tried to squeeze out those who joined, finally locking them out.

Nova Young, one of the union members, said, "They thought we'd go home and do our knitting until they sent for us to go back" — but this misfired. The union made the strike official and picket lines formed. On November 22 the firm gave in, and the women returned to work.

Not Air Hostesses

Two of the women work as 'van girls' — delivering, among other things, large lorry batteries and 10 gallon drums of acid, taking new orders and sorting out customers' queries. One of their grievances was over protective clothing and safety barriers in the vans because of the acid — the fight for these goes on. Another was the equal pay issue — the van girls claim there are men doing similar work but called

'reps', with many more perks and higher pay. The women lift the same heavy equipment although the management says they should use their charm to get men to do it for them. "We're not air hostesses, using charm," says Nova. "We can do the job and should be paid for it."

During the strike many of those still at work covered for the strikers. The two boys who temporarily did the women's jobs were allowed to use the vans for transport to and from work, and of course reps have full use of company vehicles; not so the women. The company now admits that these workers are low paid at £28 per week. An increase to bring them into line with similar workers is being discussed. But the victimisation goes on and the company is still trying to break the union, which is very small at the depot. The bad atmosphere makes working there even more difficult. The one hopeful sign is that four other depots are now seeking union recognition too.

Nova thinks the union will take up all these issues in due course and that, "It's all a matter of Gaedor learning to live with the union." □

Chambermaids Protest

OXFORD: Picketing has been quite an eye-opener for the eleven chambermaids and four garage assistants on strike since mid-November at the Randolph, Oxford's only four-star hotel.

The strike began over effective union recognition. In a day (9am—3pm, to fit in with school hours) a chambermaid was expected to vacuum, polish and dust 16 bedrooms and bathrooms, change the sheets and towels, check the soap and toilet paper as well as the tea, coffee and shoe cleaning equipment. The TGWU had reached agreement to limit this to ten rooms, which would mean that more staff would have to be taken on.

Threatened with the sack, and then suspended for going

to a union meeting, the women decided to picket the hotel rather than accept this kind of intimidation. The manager offered them their jobs back if they agreed to work week-ends at the flat rate.

The picket line has been violent — though not as nasty as at Linton Lodge, another Oxford hotel on strike for union recognition — with arrests and much verbal abuse. Interchanges like this: "Scab!" "Is that what you've got between your legs, dear?" are not uncommon. But the women have been well-supported by women's and local left groups, as well as their husbands.

The Randolph's owners, Trust House Forte, already besieged by another hotel strike in Sheffield, are now threatened with having their goods blacked by other TGWU workers in Oxford. □

BINGO! The strike is over

The 60 women at two bingo clubs in Coventry, on strike since October (see SR 54) have won their right to join the Transport and General Workers Union.

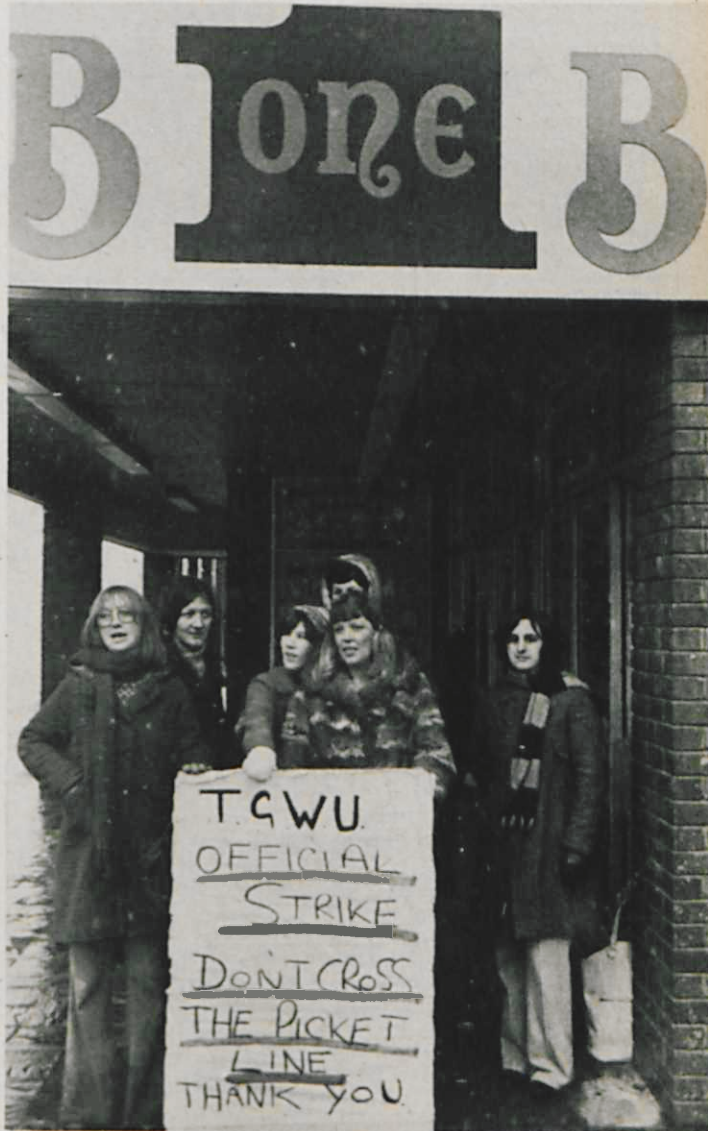
The women, who work as cleaners, cashiers, callers, bar and restaurant staff at Club One Bingo and the Rialto — both owned by Orr Enterprises — were getting about 50p an hour, often for absurdly long hours. Secretly they organised to join the TGWU, seeing this

as a basis from which to fight for better pay and conditions.

From the start management tried to present the strike as an inter-union dispute, saying the women shouldn't be in the TGWU but in the National Association of Theatrical, Television and Kine Employees (NATTKE). This union had one member in Club One when the strike began — the manager's wife — and it's not hard to see why. It's local official opposed the entry of the TGWU into the bingo clubs because he feared it would push up wages and so reduce profits! During the strike he infuriated pickets by opening the clubs' doors for customers prepared to cross the picket line, and set up a NATTKE branch for the scabs in the two clubs.

Top-level Deal

But the women were determined — "It's the T&G or nothing," said Rita Walker, a shop steward. Though the TGWU immediately made the strike official, the women ▶



On the picket line at Club One Bingo, Coventry.

JOHN STURROCK (REPORT)

NEWS

'United we stag'

LONDON: Film-makers, feminists and Men Against Sexism protested outside the Royal Lancaster Hotel on December 13 as select male members of the film union's executive slipped into their annual stag get-together with the industry's employers.

At a cost of £13.50 a head, the Association of Cinematograph, Television and Allied Technicians sends its General Secretary, President and six Vice-Presidents to this dinner, billed as a way of raising money for the Cinema and Television Benevolent Fund, which helps hard-luck cases in the industry. This year no women were directly excluded, as the top jobs are all held by men. But the anachronism of a stag party affects all women, and goes against the ACTT's official policy of opposing sex discrimination.

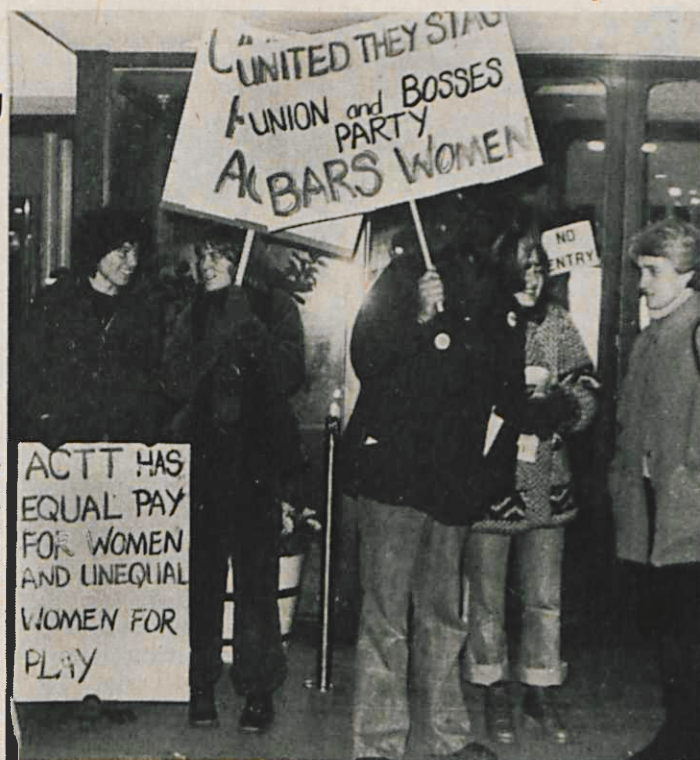
"It's the hypocrisy that gets us," commented the London Women's Film Group. "It's saying one thing on paper and doing another. You publish a report on 'Patterns of Discrimination' and think you've done your bit — no attitudes change."

BINGO CONTINUED....

had to occupy the district officials' office before they got strike pay. Disappointment at the lack of support was seen as one reason why 13 women went back to work after two weeks. "Half the girls who've gone back had never been in a union before," said Jean Ross, a cashier at Club One, formerly a shop steward at a local GEC factory, "they didn't know what to expect."

The strike was ended after a meeting of NATTKE and TGWU officials at Transport House on December 21. They agreed that everyone should return to work with no victimisation, and the two unions should have joint negotiating rights on a proportional representation basis, fixed according to levels of membership on October 7 (two weeks before the strike began, when at Club One there was one NATTKE to 64 TGWU, and at the Rialto 11 NATTKE to 22 TGWU — so the TGWU will be very much in the majority).

LAURENCE SPARHAM (IFL)



Every year individuals object to the stag night; this year they decided on public protest. Yvonne Richards (pictured, right), once a Vice-President herself, said, "I brought this up for the first time about six years ago. But I was always outvoted because the executive is male-dominated; both right and left play the same role, saying the good the money does is

more important than the point. What it boils down to is some men not being willing to sacrifice a night out with the boys." □ Jill Nicholls

Grunwick's: STILL DEFIANT

WILLESDEN: At Grunwick Film Processing Laboratories, 200 workers, mainly Asian women, are still on strike (see SR 54). They've been picketing for four and a half months, mainly in freezing cold weather, demanding recognition of their union APEX, the right to negotiate pay, conditions and overtime, and an end to the management's racist attitudes and sexist treatment of women workers.

ACAS, the government's Advisory, Conciliation and Arbitration Service, has carried out a ballot among strikers, but management refuse to allow a ballot among those still inside the factory. In any case, they maintain that the workers who walked out and were dismissed shouldn't be consulted by the Service. As no conciliation has been reached, ACAS are producing a report on January 12 recommending "appropriate" action.

Angry that ACAS should take over two months to reach a conclusion clear from the start, the strikers say that ACAS is a body with no teeth and has in fact helped management buy time. □

Setting a Precedent

As soon as this agreement was reached, the TGWU district official, Joinson, instructed the women to lift the picket, though they'd planned to stay out over Christmas. On the Wednesday after Christmas the women accepted the deal, returning to work on January 3. They're now getting the 71p an hour paid to scabs during the strike.

Management have also accepted, though it's feared that they may try to cut out some workers, as both strikers and scabs are still there; this could be an excuse for victimisation.

For the women it's a success as their union is recognised, which could be a precedent for bingo hall workers everywhere, generally forbidden to join unions at all, though they haven't got all they wanted — recognition of the TGWU as the sole representative of the workforce, and sacking of all scab labour. □

Information from Helen Guden, Coventry Working Women's Charter Campaign.

CLASSIFIED

EVENTS

CONFERENCE ON WOMEN'S RIGHTS. Norwich Labour Club Saturday Jan 22; 10.30am—5.00 pm. Speakers: Maureen Colquhoun, representative from Trico Equal Pay dispute, workshops.

WORK

CO-ORDINATOR FOR SELF CATERING CONFERENCE CENTRE. Suit person(s) with administrative and practical skills, wishing to live and work with a progressive Christian community at SCM's national centre. Moderate salary plus accommodation. Student Christian Movement, Wick Court, Wick, Bristol. Cabsow 3377.

COMMUNITY NURSERY urgently needs another worker. We want someone with lots of energy and dedication who can work sensitively with young children. £2,300 per year. Contact: CNC, 29 Bridge Avenue, London W6. Phone (01-748 1804

WANDSWORTH WOMEN'S AID is looking for a fourth worker primarily to develop and organise play and recreational facilities for children living in the refuge. All workers are part of a team and expected to work closely with everyone in the refuge. Ability to work flexible hours and in a stressful environment essential. Driving licence an advantage; experience with children essential. Salary £3669 including London Weighting. Application forms and job description form from Sue Howard, 12 Lambert Rd, London SW2. Informal enquiries 9am—5pm 01-737 1441. Closing date for application Feb 7.

GROUPS

I'M INTERESTED in starting or joining a women's group in Chelsea/Kensington/Fulham. Ring Linda 351-2143 after 6pm

WOMEN'S SEXUALITY GROUPS Starting in February 1. Pre-organic groups for women who have never had orgasms and want to take more control of their sexuality. 2. Sexuality self-help group to explore problems and attitudes to sex and relationships. Contact Eleanor Stephens, Spare Rib, as soon as possible.

NEWS COPY DATES

for issue 56 —
JAN 27

for issue 57 —
FEB 24

IED ADS

RIGHTS OF WOMEN (ROW) is a group of women trying to set up a national legal resource centre available to individuals and organisations working to extend and enforce women's rights. They have started a **FREE LEGAL ADVICE SERVICE** for any woman with a legal problem, but especially dealing with sex discrimination, employment, matrimonial and welfare issues. Open every Wednesday 7-9 at 2 St Paul's Rd, London N1 (01-359 6656). Write, phone or call in.

PUBLICATIONS, BOOKSHOPS, ETC.

SAPPHO Lesbian/feminist magazine 50p inc. post. Basement, 20 Dorset Square, NW1. Meetings every Tues. 7.30 pm Chepstow Pub, Chepstow Place W2.

WOMEN AND REVOLUTION number 13 (Winter 76-77). Articles on "Socialist Feminism", Soviet art, more. Send 35p to Ist-s, BCM, Box 4272, London WC1

WIRES is the National Women's Liberation Information and Referral Service. Send all your information and queries to us and keep in touch with the movement by subscribing to the newsletter (twice monthly). Rates: individual subs £5 a year (£3 for poorer sisters) Group subs £3 a quarter—6 newsletters. £12 a year; each additional newsletter 50p for 3 months supply. Send cheque/POs and donations payable to WIRES c/o 30 Blenheim Terrace, Leeds 2. T: LDS 35561 (just ask for WIRES, it's a shared phone).

WOMEN'S LIBERATION WORKSHOP (Women's Information and Newsletters Service), 38 Earlham St, London WC2. (01-836 6081). Open usually 12-10pm weekdays, 12-6 Sat. Feminist information centre and meeting place. Books and publications, women's groups, referral services, coffee room, meeting rooms, resident film and art groups. Weekly newsletter (including calendar). Subscription 15p a copy, 10p at the Workshop. Run by an open collective. For women only.

WOMEN'S RESEARCH & RESOURCES CENTRE is an information exchange, library and meeting place for people doing research on women and feminist concerns. Their bi-monthly news-

letter lists and reviews latest publications, seminars and meetings held by them and others, and the latest gives details of women's studies courses running in Britain. Sub. annually £5, or what you can afford, WRRRC, 158 North Gower St, London NW1. Tel. 01-388 0882.

COURSES

Rights and information for Battered Women. Course of six meetings covering Social Security, Welfare Rights, Housing, the Law, Children and Refugees. Starting Feb 2nd at 8.00. Lombard Wall Branch (Charlton Boys School annexe), Woolwich Rd, London SE7. British Rail to Westcombe Park or bus nos 177, 108, 108E, 180, 185, 51A, 96, 161, 171A. Fee £1.15 for six weeks or 20p per week — claimants 20p for whole course. Ring 01-856 6496 for more information.

THERAPY

I am interested in Janov's primal therapy. Would any therapist or group please ring 01-837 4617

WOMAN PSYCHOTHERAPIST (Jungian) tel 348 5593 preferably before 10am

ACCOMMODATION

BROADSTAIRS. Insulated 7 room house with gas CH, new roof, garden, etc, nr shops and bus routes. £9,500. Tel Stourbridge 74947 or write 13 Love Lane, Stourbridge DY8 2DA

EMPTY ROOM in return for help with kids, dogs, goat, garden. One child no objection. Mostly vegetarian N/E Scotland countryside. Box 550

PERSONAL

Homosexual? Lesbian? Problems? Ring the woman at **FRIEND** to talk it over. Tuesdays, Fridays, 7.30pm-10pm on 01-359 7371

GAY Switchboard, 01-837 7324. flats, flatshares, bedsits for gay women and men. Free service, help and other gay information. 24 hr service.

ACTION WOMEN'S AID need more support group members to help run their refuge. For further information contact Vanessa (evenings) 01-995 4689

WHAT EVERY WOMAN SHOULD KNOW ABOUT VIBRATORS

As the first company to introduce vibrators into the U.K. and having sold some hundred of thousands, we feel that we know more about them and their use than most.

The most important thing to remember is, **that they do work** — providing the woman has no violent prejudice against the use of artificial sexual stimulation. Some women find the shape off-putting. The phallic symbolism, deliberately created by the makers to emphasize its sexual usage, gives them the impression that it is meant to be used as an artificial penis, and indeed it can and is so used. Some women, however, find the effect — when used in this way — to be more numbing than stimulating.

The vibrator is designed and is far more effective when used for clitoral stimulation and its undoubted value for this purpose has been well established by Masters and Johnson in their book "An Analysis of Human Sexual Response". In the book they describe how, using a similar device, they were able to bring to orgasm women who have never before reached a climax.

These were extreme cases obviously. Normally, the vibrator is used to provide extra stimulation during love making and is particularly useful where the woman's response tends to be slow. And, of course, it is just as often used purely for personal pleasure.

Finally a word about quality: There are many different makes on the market today, all of similar design, ranging in quality from very good to absolutely useless. We have been selling the same model for seven years and have enough confidence in it to offer you our special 'money refund' service if you are not satisfied.

If you want to experiment with your own personal vibrator, just complete the coupon below.

Please send me a Harmony Personal Vibrator. I enclose Cheque/P.O./Cash for £4.50 (including postage and packing)

Name:
Address:

Please
PRINT
Clearly

**Pollen Personal Products Ltd.,
Dept SR
1a West Green Road, London, N.15**

STICK IT UP!
NEW SPARE RIB
PUBLICITY POSTER
23½" x 16½", black on bright pink background. Get your copies to publicise the magazine. Send name, address and postage.
2 copies 6½p
5 copies 11p
9 copies 17p
11 copies 20p
19 copies 32p
other rates on request.



CLASSIFIED

WANTED

LEEDS WOMEN'S AID REG. CHARITY NO. 503748 is appealing for funds on behalf of the National Women's Aid Federation for financing refuges for **BATTERED WOMEN** and their children throughout the country. Donation c/o LWA, 4 Ridgemount, Leeds 6

LONDON GAY SWITCHBOARD WOMEN are calling for more lesbians to work on switchboards through the UK. Things won't improve for women callers until enough women volunteers are available to speak to them. Bristol women are receiving referrals from women all over whom male volunteers can't help. The women in London have formed a group and got a newsletter together, send a foolscap s.a.e. for one to London Switchboard, 5 Caledonian Rd, London N1. Tel. 01-837 7324, 24 hours.

SPARE RIB still urgently needs typewriters, chairs, heaters, vacuum cleaner and desks.

16 HOURS IS A FULL-TIME JOB: the official definition of part-time work drops from 21 hours to 16 hours a week from February. Many women will now be eligible for all sorts of rights, like

maternity leave and pay. But watch it — at present many part-timers work 20 hours a week, putting them just below the limit; wait for employers to cut hours to 15! If you hear of this happening, or have any queries, contact the Women's Rights Officer at NCCL, 186 Kings Cross Rd, London WC1X 9DE.

A group of lesbians to organise the 1977 Spring Lesbian Conference as the Brighton group cannot get definite venue. Contact the Brighton group through Gay Switchboard: Brighton 27878. 8-10pm every day.

BREAD AND ROSES, the free quarterly women's mag., needs donations urgently to survive. Send to: Bread & Roses, 4 Ridge Mt, Cliff Rd, Leeds 6.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

The Albany Empire
Creek Rd, Deptford, London SE8
01-692 0765/691 1367

WOMEN'S THEATRE GROUP
in
OUT! on the Costa del Trico

February 3-6th, 11-13th
8.30 Fri/Sat, 8.00 Sun
Doors open 7.30. Bar food and disco after the show. Tickets £1. Membership 20p for six months. Reduced rates for parties.

COCKPIT THEATRE
FESTIVAL OF MIME AND VISUAL THEATRE
Sun 30 Jan, Tues 1 Feb, 8.00pm

Annie Stainer
in
'MOON'

"Annie Stainer is extraordinary . . . a female clown who is also a gifted mime . . . She can hold an audience spellbound for a whole evening."

The Guardian
Gateforth Street, NW8.
Box Office: 402 5081

BELT & BRACES ROADSHOW COMPANY LTD
present Bertold Brecht's
outstanding play

'THE MOTHER'
LIMITED TOUR

For booking or for performance dates contact Carol Spedding, 22 Vicars Rd, London NW5 (01-485 2872)

Classified Ad Form

If you want to join or start a group, find work, a travel companion, or a missing friend, start a household or share a house, have something to sell or swap . . . then run your own Classified Ad.

Copy date February 1st for February 24th.

Please send a large stamped envelope with all replies to Box numbers.

Rates: 10p per word, 15p caps, £1.50 for semi-display (semi-boxed ad.), 50p for Box numbers.

Payment: Ads must be prepaid and sent to Spare Rib, 27 Clerkenwell Close, London EC1. Please make all cheques and POs payable to Spare Ribs Ltd.

Conditions: Spare Rib reserves the right to refuse any classified ads.

☐ Tick if Box number required. ☐ Tick if Semi-Display required.

I enclose £ for no. of issues.

NAME

ADDRESS

Print your ad below in block capitals, one word in each box. Underline any words you require in caps.

7		
10		
13		
16		
19		
22		
25		
28		
31		
34		

1908 SUFFRAGE POSTER IN COLOUR

£1 (UK & seamail)



First published by The Brighton and Hove Women's Franchise Society in 1908.

Send cash, PO's, cheques to:
Spare Rib Posters,
27 Clerkenwell Close, London EC1.
Make out cheques to Spare Ribs Ltd.

NAME
ADDRESS

It was the first performance of a feminist play in the East End of London. Arriving early on Thursday evening at Bow Bath Hall, the actresses arranged the few pieces of furniture necessary for the play and then waited. The hall soon filled with local people. The play, "An Englishwoman's Home", set in 1910, opens with Maria, a young working class woman, hard at work in the kitchen. Her husband, John, enters drunk.

John: Britons never, never shall be slaves!
(after a pause, cheerily) Well, Maria, 'ere I ham, you see.

Maria: Is females Britons?

John: Females? Of course! Wot do you think?

Wot's the good of askin' such a silly question?

Maria: Well, 'ow was I to know what the arrangement was? And if it comes to that, what is slavery I should like to know?

John (pompously) Well, I'll tell yer. If you was a slave you'd have to work for some man without any wages.

Just for your food and lodging, like.

Maria: Oh Rule Britannia! Fancy that!

'E would provide my food and lodging!

Maria supports herself, her husband and their child by taking in laundry and renting out a room to a lodger. She is persuaded during the course of the play to go to a suffragette meeting, and in the final scene she demands the vote and forces John to help her with the housework.



THE ACTRESSES' FRANCHISE LEAGUE performed this play in 1911.

They were acting real women rather than the simpering debutantes and stereotyped matrons of the West End stage. The story of those actresses and their feminist theatre was pieced together by Jules Holledge from old newspaper cuttings, theatre programmes and playscripts. Jane Comfort, who started her career on the stage in 1909 and retired after her last engagement in "The Mousetrap" just eighteen months ago, helped to write

THE LOST THEATRE

On December 8, 1908, the Criterion Restaurant, London, was packed with four hundred actresses, actors and dramatists; among them the leading stars of the day, Ellen Terry, Gertrude Forbes Robertson, Decima Moore, Eva Moore and Mrs Kendal. The meeting had been called to form the Actresses Franchise League, to campaign for votes for women.

It is not surprising that such a large number of artistes were there. That same year nearly a quarter of a million people demonstrated in Hyde Park for women's enfranchisement, and a Private Member's Bill, giving women the vote had passed its first reading in Parliament before being killed by the government. It is also not surprising that actresses were forming a franchise league. A successful Edwardian actress was a privileged woman; she was free to manage theatres and control her employment and had some control over her sexuality: an actress could marry, divorce and have numerous lovers without ever becoming a social outcast.

That first meeting was noted more for its theatricality than its political conflicts. Jane Comfort remembers it and how she came to join:

"Gertrude Forbes Robertson came to collect my aunt, the dramatist Madeline Lucette Ryley, to take her to the meeting, and I was dragged along because wherever my aunt went in those days I went too. I had just left school and I was studying for the stage. I remember on the way home in the car I was terribly excited about all I had heard, and what a wonderful thing it was, and how I wished I could join the

Actresses Franchise League. My aunt said, 'You're not eligible to join; you're not an actress!' But Gertrude, who was always ready to help, said, 'Why don't you come and walk on in "The High Bid", at Her Majesty's Theatre.' And so I went on in one of the crowd scenes for a guinea a week, and provided my own costume. That was my first appearance on the London stage and as soon as I could say I was an actress I joined the Actresses Franchise League."



A Piece Of Political Propaganda

"A Pageant Of Great Women" was the first major theatrical event organised by the Actresses Franchise League. It was performed at the Scala Theatre, London, on November 10, 1909, barely two months after the first suffragette prisoners had been forcibly fed in Winston Green prison, Birmingham. The main character of the Pageant is "Woman", who demands freedom from "Justice", while "Prejudice", a man, argues against her. "Prejudice's" objection to "Woman's" liberation is that her innate stupidity makes her incapable of mature thought. This is how "Woman" answers:

*"Oh well, indeed, well does this come from you
Who held the body as all, the spirit as nought.
For you who saw us only as a sex!
Who praised a simper far above a thought
Who prized a dimple far above a brain!
So we were trained to simper, not to think,*

So were we bred for dimples not for brains!"

The language may be unduly formal but the message is clear: if you treat women as sex objects that is what they become. But the Pageant is primarily an excuse to introduce women warriors, artists, scholars, monarchs and saints, who demonstrate the physical, intellectual, creative and ethical strengths of women. Fifty-two well known actresses were using their skills, probably for the first time in their theatrical careers, to create positive images of women. The Edwardian era had no film stars or professional models so actresses were powerful image-makers. They modelled clothes, posed for discreet pin-ups and postcards and from the variety halls to the West End stage provided sex symbols for every class. Often they were mistaken for the sexist stereotypes they were employed to portray. The Pageant gave them the freedom to express on stage their own political viewpoint. Because of its importance to both the performers and audience, Ellen Terry described the Pageant as "the first practical piece of political propaganda".

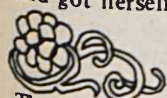
Cicely Hamilton, the author, gave up acting to become a playwright, a profession which offered few opportunities to women. Her literary agent advised



her to conceal the sex of the author until after the press notices were out, warning her that plays known to be written by women were apt to get a bad press.

The Pageant proved so popular that suffrage societies all over the country performed it. Edy Craig, who directed the first performance, also directed these local productions, and the Actresses Franchise League provided the costumes and the leading performers. The Great Women were cast from the local suffragettes which, as Cicely Hamilton explains, often caused problems:

"The secretary of the local suffrage movement was furnished beforehand with a list of types required for the various parts; this list I should add, was marked 'strictly confidential' — as well it might, considering it contained such items as 'need not be good looking' and, in the case of one character whose face was all but concealed beneath her head-dress, 'any old thing will do'. The extreme popularity of Joan of Arc was on more than one occasion a source of real unpleasantness, when Edy had to deal firmly with some lady of entirely unsuitable appearance who, by sheer determination of the pulling of strings, had got herself cast for the part."



Politics Or Theatre

The Pageant was a success, but it required months of preparation, and every day the League was besieged with requests from suffrage societies for short entertainments, to be performed at political meetings. Some of the actresses in the League tried to meet this demand by preparing short monologues and poems. Jane Comfort was one of them:

"One Friday my dear old uncle was coming home from lunch when a leaflet

was thrust into his hand with my name on it, saying I was appearing at the Women's Social and Political Union meeting at the Queen's Hall, Upper Regent Street. He was always interested in what I was doing so he toddled along to the meeting and sat at the back of the hall to see what I was up to. Well I recited my little bit, a prologue by Laurence Houseman. It began:

'No cause is great that is not hard to gain

No right so clear as not to be denied.

Else in the past no martyrs had been slain,

No prophets stoned, no saints by torture tried.'

It went very well and Christabel Pankhurst who was in the chair passed word along the platform: Did I have an encore; did I know "Woman This And Woman That"? I was horrified because Decima Moore always recited "Woman This And Woman That" and I thought it sacrilege for anyone else to perform it. So I felt very foolish and said, terribly sorry, I didn't. After the meeting I sneaked out and went home for tea, and as I put my key in the door, I heard my uncle say, 'You silly juggins, why didn't you take a call?' That was the actor speaking, so I said 'How could I take a call? It wasn't a theatrical performance, it was a political meeting, and anyway Christabel Pankhurst is the star of the thing'."

The suffrage societies soon found that feminist entertainment at a political meeting both doubled audiences and was effective propaganda. The demands made on the League provided a strong incentive to develop feminist theatre, and by the middle of 1909 five plays were ready for performance at meetings throughout the country. The informality of the production and performance

acted as a stimulus for more women and men to try their hand at writing for the stage, and between 1909 and 1914 over 20 women had their plays performed by the League. Women's groups all over the country wrote and performed their own plays. In 1911 the employees of Selfridges got together a musical comedy called "The Suffrage Girl", about a general election in a country where women have the vote. The humour of the play lay in the fact that the fate of the candidates was ultimately decided by the heroine's casting vote.

All the plays are in some measure influenced by the contemporary theatre, especially in the representation of working class characters, who tend to be either desperate suicidal cases or comic drunks. However, these class stereotypes are combatted by what can be roughly described as the "sisterhood is powerful" theme: the solidarity of middle and working class women in the fight for their rights. In "The Woman With A Pack", the middle class suffragette and the working class women fight against sweated labour and prostitution; in "An Englishwoman's Home" they fight against the oppression of the wife and mother in the home; and in "True Womanhood", the only film the Actresses Franchise League made, they fight the poor law system and the work-house.

The appalling conditions of working class women are time and again used as the dramatic argument in favour of the vote. This is true even in a comic drawing-room piece like "Ten Clowning Street". It is set in the Prime Minister's home, where he is furtively plotting the death and destruction of the suffragettes. His devilish plan is to put a bill through parliament forcing all unmarried women over 21 to go out to ►



work. He hopes this will force all the middle class troublemakers into repressive marriages or occupy them in exhausting work. He is helped by his three daughters, who are anti-suffragists and who have already found work in a shop, a laundry and as a parlour maid to a Labour MP. The scheme is about to be leaked to the press when the three daughters arrive home furious with their father. They have experienced such exploitation that they want the vote to ensure that working women's conditions are improved. Judith, who has worked in the laundry, is the first to tackle her father:

"What do you know about women's work and its conditions? If you did, you have no business to send me off, as you did, in cold blood to that laundry. You know nothing about it, so you have no business to legislate for it. Why, I know a thousand times more than you know . . . I'm thankful I've had my week's misery. It's opened my eyes; taught me what women have to go through when they're not sheltered behind padded doors like ours."

A lot of the preoccupations of the present women's movement were expressed in these plays. One, called "Physical Force", was concerned with self-defence and even featured a Ju Jitsu display.

The plays were all short, usually between ten and thirty minutes long, and they were performed in virtually any conditions. The women and men who wrote them were not concerned with abstract concepts of the "well made play"; they were merely using a dramatic form to argue out topical issues. As a discussion about taxation or the position of married women was taken up by the women's movement, so a play was immediately written, encapsulating the main arguments. In this way the theatre responded to a need and was neither in advance or lagging behind the movement as a whole.

The Women's Theatre And The Pioneer Players

The Women's Theatre was set up in 1913, as a response to the demand for the League's work. Its one and only season took place at the Coronet Theatre, London, in December of the same year. They performed two full-length plays in repertoire: "A Woman On Her Own" by the French playwright Brieux and "A Gauntlet" by the Scandinavian Bjornsen. "A Gauntlet", written in 1870, challenges the notion that a woman must have an irreproachable past in order to be fit for marriage, whereas a man may be totally debauched and suffer no recrimination. "A Woman On Her Own" is the story of an upper class girl who tries to maintain her independence, by earning her own living, in a society which offers no opportunity to women outside the home. She fails, and the play ends with her going to Paris either to become a prosti-

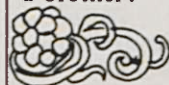


tute or to join her former lover as his kept mistress. Brieux, still virtually unknown in England, also wrote a play advocating abortion on demand. The plans for a women's theatre season in 1914 were curtailed by the outbreak of the First World War, and like so many other activities of the women's movement, failed to re-emerge in 1919.

The Pioneer Players survived until 1920. Established by Edy Craig, they were not a strictly feminist company but were committed to producing progressive theatre. Many of the performers, who worked for the Actresses Franchise League and the Women's Theatre, also worked for the Pioneer Players. Jane Comfort performed in "The Daughters Of Ishmael", a play about prostitution. A young girl is lured into a brothel, but finds it impossible to live down her past. Jane Comfort remembers how Edy Craig directed the last scene: "The girl can't get a job anywhere, because wherever she goes some man recognises her; they know where she's been and she promptly gets the sack. She is literally starving, so she crawls back to the brothel. Edy was so clever with her stage effects. The last scene is the exterior of the brothel. The girl goes up to the door and rings the bell. The madame opens the door and says 'No, you're no use to me, you're all in dearie,' and slams the door in her face. The stage was all dark except for an old-fashioned street light centre stage. At the dress rehearsal Edy noticed Ben Webster, and said to him, 'Ben, you'll

be at the performance won't you, you'll be in evening dress; walk across and stop under that lamp and light a cigarette would you?' That was how she roped people in to do what she wanted in her plays. At the performance Ben was there, beautifully dressed in tails, top hat and everything. He saunters on, stops under the lamp, strikes a match for his cigarette; the girl, who had been sitting on the steps of the brothel, comes up to him and says, 'You going home dearie?'; he blows out the match and passes on.

My aunt told me my uncle left in the middle of the play thoroughly sickened, but as she said to me, 'Any man would get upset at the sight of a brothel'."



Entertaining The Troops

The Actresses Franchise League and the Women's Theatre gradually disappeared during the course of the First World War. The organisational resources of the League were redirected into the British Women's Hospital and the theatrical skills into Troops Entertainment. By March 1916, the Women's Theatre Camps Entertainment had performed over three hundred concerts to troops in England and France. Although some of the actresses, like Cicely Hamilton, tried to preserve a feminist perspective in this traditionally sexist form of entertainment, they met with little success. The prevalent attitude was similar to that of Lena Ashwell, the entertainments organiser:

"When it was impossible to find men, the parties were composed entirely of women. One officer complained at the selection we had made. I was persistent, so finally he asked if I realised that there was not a single member of the company who the men did not long to kiss, and he was petrified with horror when I said that that was just why they were chosen. Even a china teacup, a coloured cloth, a coloured stone, a flower, was a gift to those thousands starved of all beauty, all loveliness."

The actresses were back in their time-worn roles, an image of beauty like a china teacup with sexual overtones. Had they really achieved nothing in the previous ten years? Feminist theatre in 1909 grew out of the demands of the women's movement and served its needs, crystalized its theories, reflected and challenged them, which is true of the best feminist theatre today. The actresses were not isolated artists with an abstract conception of feminist theatre, they were politically active women, who were swamped by the nationalism of the First World War. They achieved a great deal, but their strengths and weaknesses were those of the movement as a whole whole. □

Jules Holledge and Michelene Wandor will be publishing a selection of feminist plays written between 1909 and 1914, this year. They also hope to arrange the performance of some of these plays for conferences and other women's events.



Edy Craig

reviews

BOOKS

ABORTION IN DEMAND

by Victoria Greenwood

and Jock Young

(Pluto Press)

If you've worked locally in the National Abortion Campaign you soon realise that the real issues, despite the obvious significance of parliamentary decisions, are those of consciousness and ideology. And here *Abortion In Demand* is both dogmatic and illuminating. Dogmatic because in only 140 pages it aims both to 'understand the contradictions contained within the movement for abortion reform' and to trace 'the inter-relationship between the birth control and population control movements'. Illuminating because its focus is then consistently clear: the role of the medical model in the social repression of female sexuality.

To the medical profession, issues of abortion, pregnancy and contraception are primarily medical: the woman is a patient; the role of doctors is to act 'in what they consider to be the best interests of each individual patient' (British Medical Association). The doctor-patient relationship can only be maintained when the patient is either sick or seen as sick, when the doctor is seen to take the decisions, and when the belief that medicine is about individuals goes unchallenged.

In terms of the abortion debate, then, the medical model holds that the pregnant woman is in no position to make choices about her body. She may not feel ill but if she wants an abortion her physical experience will be defined in terms of diagnosis, treatment and technology. So when David Steel's Medical Termination of Pregnancy Bill was being discussed in 1966, one particular clause — 'that the pregnant woman's capacity as a mother will be severely overstrained by the care of a child or of another child' — aroused the BMA's hostility. It 'represented non-medical criteria', they felt; would lead to 'excessive demand for

termination on social grounds'; and would be 'unacceptable to the medical profession'. The opposite idea, that abortion decisions are up to women themselves as both product and part of their sexual lives, is rare in our culture precisely because the medical model is dominant. Both the Abortion Law Reform Association, the authors argue, whose original campaign had been exclusively parliamentary and socially elitist, and the Lane Committee, set up under anti-abortionist pressure to investigate the working of the '67 Act, believed firmly that the decision should rest with the doctor.

In this sense Greenwood and Young's work parallels current feminist research into the assumptions behind 19th and 20th century sexology. At a conference on homosexuality in Bradford last year, for example, it was pointed out that the biological emphasis in conventional academic discussion of the roots of human sexuality has been 'echoed on both sides of the feminist clitoral/vaginal orgasm controversy. All sorts of feminists have been seduced

by this argument,' Mary McIntosh said then, 'and have been reluctant to consult their own experience.' Similarly in the abortion campaign: we should learn to trust in our first-hand experience as an essential part of the debate.

Strong in its account of the reinforcement of the traditional doctor-patient relationship, the book is weak in its schematic presentation of the limits of reformism. There's a curiously anachronistic quality about the authors' assertion that for reformists, sexuality remains legitimate only if related to having children. (Who are all these reformists? They appear like vampires throughout the text.) Change remains imperceptible only if you take the simplest definition of reformist and revolutionary politics. Here feminist activists have been more perceptive. In an article on the recent resurgence of anti-abortion activity, Merseyside Big Flame women noted the indirect effect of the women's movement over the five years to 1975. They gave the liberalisation of FPA clinic attitudes as an example. You don't have

to be married or engaged to get contraception from them any longer; or pretend to be engaged either; the inclusion of homosexual relationships in FPA sex education courses is also significant. Hardly the exclusive advocacy of the nuclear family the authors claim for reformism.

For despite their view that reforms do matter — 'To argue . . . that the Factory Acts were simply a direct expression of ruling class interest in that they provided a healthier and, therefore, more productive labour force would be simplistic in the extreme' —

Greenwood and Young are basically bored by reformism. This is a real disadvantage, because not only do they then fail to explain the importance of a humanist reformism in people's minds, their slickness of argument is occasionally arrogant. 'Feminist self help groups in the abortion field should see themselves as ginger groups' for a comprehensive state medical service: medical self-help is reduced to an instrumental lobbying. The authors fail to validate it for what it is — a real attempt on the part of women to understand how their bodies work. Revolutionaries sometimes live in a mathematical world of gain and probability; reformists deal with the incoherence of the everyday; and *Abortion In Demand* hasn't said anything new about getting them together.

But if it's scrappy on the limits of reformism, it's clear on the social meaning of its morality. In a couple of short chapters Greenwood and Young summarise the ethical basis for the social reforms of the sixties — divorce, drug abuse, homosexuality, prison and abortion. The assumption then was that marginal problems were bound to exist in an essentially just society; that social deviance was basically a product of individual weakness or eternal corruption. Then they document the pervasive idea that coming to a bad end accompanies all illicit pleasure — be it masturbation in the 19th century or sex with pregnancy in the 20th. And precisely because they've linked abortion with other social phenomena, refusing to let it be a technical, medical or

To my Father

Since you do not know
what you know,
how much are you culpable?

That is an old question;
and your old answer is that
lack of knowledge is always a reason for lack of knowledge.

In your unreason you
crippled your momma through me:

she could not know,
you would not know,

I must know.

Some say I show my scars bravely,
others despise me for them.

You taught me the vices men dream of:
you bared the fangs of the brute wolf,
the crush of the great bar,
the bolt of the bull who will not wait,
the vanity of peacocks,
the greed of the prize ram,

until, in terror, I turned to women.
And that, you spat with contempt, was that.

With women I have what I know I need,
but the learning has been bitter;
never for me the careful arms of a husband,
the safety of the marriage lock,
the to and fro of unlike needs they tell me of.

The love I've fought for has its special bliss,
but not without the special hell of
mind from tortures moulded dull and fearful,
flesh from ignorance found unfaithful,
self, turned inward, racked with fantasy.

My me unwillingly apologises every day.

I turn to my son, got so deliberately,
and wonder if my love can beat the pattern back,
can teach him to admire equally
the grace of women, the good gifts of men.

Or must my shame be his shame
and my needs his helpless pain?

And you, my father, in your ceaseless rage,
blessed with such great unknowing,
how, now, do you see your line,
your patronage, your name?

Eve Fitzpatrick

reviews

individual 'problem', they are able to do something which NAC and ALRA never did: to locate James White within their group of conservative reformers. Unlike NAC they take his press statements seriously — that he was opposed only to 'trivial' or 'frivolous' abortions; that abortion should remain available for women with housing, economic or other difficulties. His Amendment, then, 'placed abortion in the context of a palliative to social problems and in doing so elicited much parliamentary support'. Contentious but useful, this begins to explain both the massive Labour support for White's bill and his alliance with MP Leo Abse, pioneer of homosexual, contraception and divorce law reform.

Many lesbians have been involved in NAC groups, and gay men have consistently joined national demonstrations. So it's not just women who need access to abortion who see its place in a fight for sexual freedom. Perhaps it's these very 'marginal groups' which can cohere as well as be 'reformed' by parliament; can recognise each other's subversive potential.

Ann Scott

ROOM TO BREATHE

an ongoing life therapy

by Jenny James

(Coventure, £4.25)

This isn't the kind of book you can't put down. In fact, I had to put it down from time to time to preserve my sanity. It made me feel acutely crazy — so much acid and screaming. My shoulders would start climbing my neck in sympathy or in a contact hysteria. It's true that I get a similar feeling from reading Franz Kafka's *Hunger Artist* or Malcolm Lowry's *Under the Volcano*. It's not a negative reaction to the quality of the writing, but an irrational, gut level response to the experience being communicated.

Jenny's book is a record of her therapy — a compilation of letters to her Reichian therapist, David Boadella, his replies, reports of group sessions, dreams, poems. The quality of the writing is extraordinarily vivid and dynamic. You drop acid with Jenny and remember painfully what it's like when the colour drains and all reality seems to be composed of ashes and shit.

"When he came in, I asked him to help unstick me by

frightening me into yelling. He made a sudden movement. I freaked completely. I went into hysterics, crying my guts out and screaming for him please not to frighten me, please not to make any more faces. I grabbed hold of him, pleading and crying. But because of the enormous amount of energy set free by the acid, even when Jerry said, OK, he wouldn't deliberately frighten me any more, I couldn't come down, I couldn't stop the terror. This was the most horrific experience of my therapy: a living nightmare of the worst kind."

Maybe some of my feelings are the result of having been there and not wanting to go back — not even when the person whose trip I'm taking writes about it with such power and drama. But maybe you haven't been there. Or maybe you're there now and this book exists to show you one way to get somewhere else.

I have seen two women who have worked with Jenny James at the therapeutic community she has established in Ireland, Atlantis, where she practices the system described in the book. Both used the words "compassionate" and "generous" when they spoke about her. They found her to be a courageous woman available to help them as she had been helped.

Towards the end of the book David writes to Jenny about the necessity "to get beyond the suppressed scream and the expressed scream . . .", to act "not with infantile anger but with your adult honesty." Later he says, "You won't always get the affirmation so easily for the non-explosive growths as you have done for the explosive ones. I still think you need to experience quiet energy and find you don't die."

This passage reflects the main difference between more conventional modes of therapy and the primal-Reichian-body therapies. The old style therapies are based on a system of tracking. The neurosis of the present is tracked back to its source in a past event or programme, and as a result can be rationally comprehended and perhaps released. But this is a mainly intellectual process, controlled by the mind.

The new therapies all seem to share one major element. Like the earlier systems, they track the present to sources in the past, but instead of a rational recognition of the pattern, the emphasis is on experience. It is the explosive release of blocked feelings that constitutes the therapy. It's not a kind of

intellectual puzzle but an encounter at an emotional and often violent level. Boadella uses the words "growth", "non-explosive and explosive growths."

I was relieved to find him leading Jenny away from the obvious trap these new therapies so easily create. When you move from a past of over-control — control of irrational outbursts whether good or bad, control of body movements — sitting on it, not doing it, whatever it is — to a present of tremendous release of energy, all your terrors and screams and fears and angers — it becomes a bit easy to get stuck on the other side. First the tap is full off, nothing gets through. Then the tap is full on and everything pours out. A great relief. But a tap full on is very different from being the conscious agent of your own destiny.

These new ways work, that's obvious. But so did the old. People do exist who used the long years of Freudian, Jungian or Adlerian therapy to get through. And they made it. The new ways seem faster, hotter, more energetic, more fun. My question with both the old and the new systems is the same. It is directed towards the uniting principle, the major assumption that they share.

My quarrel is with the assumption that one's neurosis, or trouble or plain old dissatisfaction, is the result of one's past — tracked to parental upbringing, the repressive society, to sexual mores. It is the same old story presented in a new medium. The new medium is explosive, emotional, dynamic, physical instead of being intellectual and rational. But it's the old story. Maybe the present isn't the result of the past. I think expectations of the future determine your behaviour in the present and it's the conditions of your present life that shape your memory of the past.

Alice Ann Severson

WOMEN, CRIME AND CRIMINOLOGY:

a feminist critique

by Carol Smart

(Routledge & Kegan Paul, £4.95)

Women commit far less crime than men, but this contrast has been used to dismiss female criminals as unimportant. Carol Smart criticizes the few criminologists who have looked at

female crime, for attempting a biological rather than a social explanation. She sees this as an uncritical acceptance of commonsense stereotypes of women's actions as being determined by their anatomy. However, since few students of deviance take these biological theories seriously some of her attack is redundant.

She pays special attention to rape and prostitution and shows up the rationalisations involved in just prosecuting the prostitute, while the man is held to be a respected member of the community the woman is not — i.e. the classical double-standard. This raises questions which go beyond the scope of criminology — why the double-standard on sexuality? Why are the sexes so unequal that one can exploit the other in this way?

She describes the problems women have in getting any redress after being raped — the misleading stereotypes which lead to the disbelief of victims whose rapes don't "fit"; the use of the woman's sexual activity to discredit her in court. Again wider issues are raised — why is the criminal justice system dominated by men?

Women have higher rates of mental illness than men, but far lower rates of criminality. The argument that mental illness is, therefore, the feminine equivalent of crime is, however, treated with circumspection.

Carol Smart's book is a critique of existing criminology related to women; she does not try to advance a new theory. But her suggestions for research are disappointingly unambitious. She recommends looking into the types of crime women commit; the attitudes of police, judges, social workers and probation officers; the treatment of women in prisons, courts and Borstals; and sex discrimination in laws. She does touch on much larger and more interesting questions but her lack of a thorough-going critique of criminology leads her to focus on minor issues within the terms of the existing system. Recent radical criminologists have started to ask who makes the laws which make people criminal, rather than what makes individuals break laws. This approach would lead feminists to focus more on things such as why prostitutes are harassed by police but not men who beat up the women living with them.

Although biological theories of sexual divisions are attacked, little else is provided, leaving the impression that

sexism is little more than an unfortunate attitude, since only hints of its deeper social origins are provided.

Carol Smart's book is an important start at a feminist criminology, we need to develop it further.

Sylvia Walby

REMEMBER ME

by Fay Weldon

(Hodder & Stoughton, £4.25)

Told with a strong realism, Fay Weldon's latest story is of regeneration among a group of trivial, boring suburbanites. It begins with a series of portraits in almost photographic detail of the women starting another day... yet "a day like no other". Here's Margot, the doctor's wife, sunk into passivity; Madeleine, divorced from the architect, purposefully rotting away in a basement with their daughter Hilary; Lily, the young replacement, luxuriating with home and husband, empty centre of a stagnant world.

But as the plot develops, Madeleine's death shatters the careful isolation of the others as — a bit oddly — her protesting spirit enters Margot. The plump little woman is thrust into a journey of self-discovery in which she breaks all local conventions, bringing people face to face with their worst natures. After a series of confrontations in kitchens, bedrooms and dining rooms, she can say: "I am myself at last, naked of all titles, lost to

all dignity." And the other characters have been forced to admit the pasts they'd hidden; honesty breaks the chains of the earlier dead routines.

Although it exposes the dehumanized place of the women, *Remember Me* isn't primarily protest. The basis of the book is that "Everything has meaning. Nothing is wasted" — we are all responsible for our actions and connected to everyone else. As coldly as you would take apart a watch, Fay Weldon has exposed the inner workings of the small society. The book's great strength is that we see, as well as the cruelty and pettiness of suburban dormitories, all the little, positive things, that enable people to keep going. The women are not heroic — but what they make of their limitations is.

Fay Weldon portrays her characters thoroughly and with great understanding. Probably this study in depth necessitates her style: brief paragraphs, now of action, now of flashbacks, now of psychological explanation. Original too is a repetition of proper names that emphasizes the character's mood and seems to mock the housewife's urge to tidiness. For example, here is the new wife making breakfast: "Lily always puts the milk on the simmer plate. Good Lily!"

However, both these things mean the book is very slow reading. Its worth the trouble — especially if you can catch the pervasive sharp humour that marks Fay Weldon's work, but is less obvious here than in her other books.

Clare Cherrington

JOAN ARMATRADING COMPETITION

CONCERT TICKET WINNERS

GLASGOW

Anne Carslaw, Glasgow
Lesley Andrews, Glasgow

EDINBURGH

Firoella McKenzie, St Andrews
Jackie Young, Newcastle on Tyne 4

MANCHESTER

Mary Murphy, Leeds 6
Shirley Field, Sheffield 8

BIRMINGHAM

Jill Hardman, Kenilworth, Warwicks
Suzie Gregson-Murray, Hopwas, Staffs

LONDON

Deborah, Peckham SE15
Susan Pearson, W2

NOTTINGHAM

Fiona Robertson, Derby
Ann Jay, Sheffield 6

BRIGHTON

Sara Krish, Brighton
Anne Taylor, Pevensey Bay

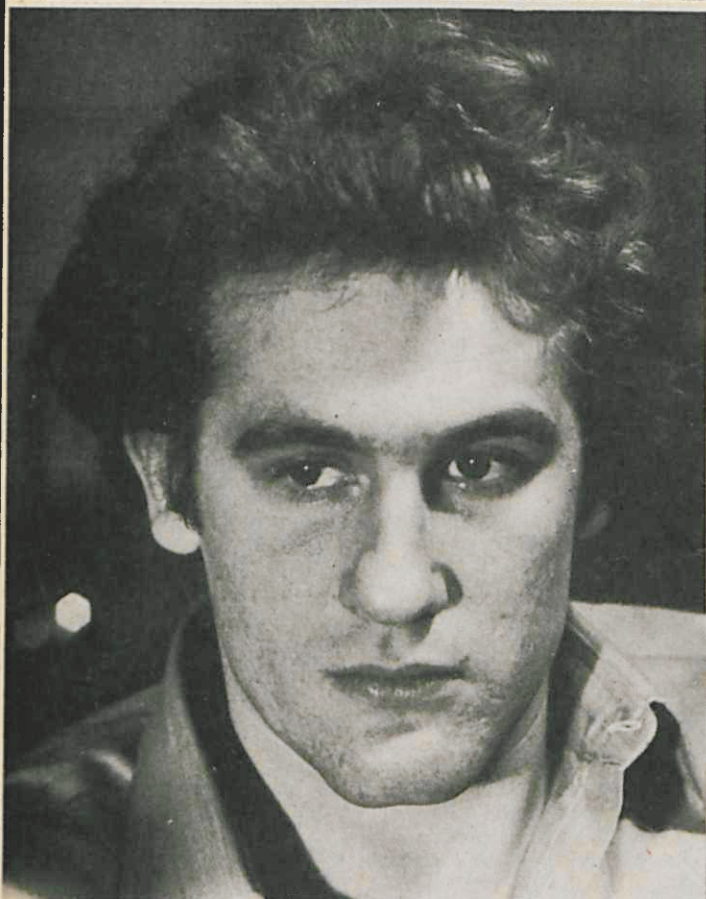
SOUTHAMPTON

Sue Horton-Smith, c/o London NW1

Rhiannon J Williams, Broadstone, Dorset

ALBUM WINNERS

Margaret McMichael, Glasgow;
Frances Bottoms, Nottingham;
Veronica Wood, Bolton; Jane Moore, London N12; M H Baldock, Tunbridge Wells; Jane Price, Brighton; Elizabeth Wray, Scholes, Yorks; Caroline Williams, Liverpool 8; Sue Whitehead, Shrewsbury; Bernice Astling, York; Kath Brookes, Manchester 16; Maureen Bell, Colwyn Bay; Margaret McKenna, London SW10; Pat Kapusniak, Ipswich; Maggie Lomax, Southampton; Theresa Hall, London NW6; Rita Craft, London SE12; Joyce Neary, London SE17; A E Garthwaite, Leeds 8; Valerie Hale, Rochdale.



Gerard Depardieu in *The Last Woman*, "a latterday Peter Pan"

FILMS

THE LAST WOMAN

(Columbia)

on release outside London

I went to see this film in a half empty West End cinema on my own one Monday night. I've been thinking and talking about it, on and off, for three weeks now, so it seemed about time to come to some conclusions.

Made by Marco Ferreri (of *Blow Out* fame), *The Last Woman* is the story of a young father, Gerard, who's been left by his wife, an active feminist. But it's not just a simple reversal of roles, because the film delves mercilessly beneath the surface. Admittedly we are only presented with Gerard's private world, but we get that in full with all his crude sexism and fantasies, and his fears and confusion in the face of women's liberation.

The Last Woman opens on an industrial landscape; Gerard is an engineer. Then we see him as the harassed father with unfamiliar responsibilities, arriving late at the factory creche. The sensitivity of this scene is badly marred by the next — we find Petey, his 13-month-old son sitting with the beautiful, reserved Valerie,

the creche supervisor, sucking her nipple. Gerard is very turned on, and soon demands her attention. She agrees to go home with him.

From then on we spend most of the film inside Gerard's flat. It's materially well-equipped although lacking any real warmth. They undress. The camera concentrates on Gerard, his paunch and his penis. There's no romance in their love-making, no soft music or tumbling cornfields. Instead it's horribly real: two people wanting to give each other pleasure, him not knowing how to care, humping away, and her not letting go, not wanting to be taken over.

Later Valerie tells him 'surely you don't want me to pretend' and insists on some non-coital gentleness. Gerard, with Petey's help, tries. It's a touching scene but he cannot really cope. And soon Gerard leaves for the floor below and the plastic fairground outside, in search of women who will satisfy his sexual needs. How else is he ever going to get to sleep?

The film builds towards its gruesome climax; anticipated from the moment Gerard first cuts the suitably phallic salami with his electric kitchen knife. It's sure to be remembered for its penultimate shot: Gerard cutting off his penis. A ridiculous over-dramatic gesture, a

shocking admission of defeat, or more optimistically, a man's realisation that being male is no longer enough to guarantee a woman's interest and unswerving support.

But whatever Ferreri intended, *The Last Woman* is not simply concerned with the breakdown of traditional male/female relations from a man's viewpoint. It's underlain with oedipal conflict. Gerard's ambivalence towards his son, who is all he's got. He sets out to build Petey

meticulously in his own image but finds, in the end, that it's Petey who is the real charmer. Gerard cannot handle this kind of competition. Gerard (and Ferreri) are doomed because it seems they believe, crudely, that women, however liberated, find little boys, by virtue of their being little males, irresistible... And so Gerard has no alternative but to make himself a latter-day Peter Pan.

Rose Ades

BOOKS for children

NEW RECOMMENDED PAPERBACKS

1976 was the year when hard-back children's books began to cost anything up to £4.00 — but fortunately good things came out in paperback. This selection has nothing over 55p and contains recent non-sexist children's books now available in cheap format. Significantly, only three of the

recommended books are from British writers and two of these are historical novels; non-sexist writing about today's world has still hardly happened here...

It would be difficult to recommend a book cheaper than *Three Sweaters* by Wang Sen, illus. by Ho Yen-jung (Foreign Langs. Press, Peking 10p). Chin helps her nursery school friends to keep warm. A sturdy, independent little

THE MAGGIE B. by Irene Haas (Collins £3.50)

"a perfect cosy domestic world afloat"



First published in the USA in 1974, *The Maggie B.* has been recommended for its depiction of a positive, independent female. But what strikes me about this picture book is that it is one of those books that children's book lovers go weak at the knees over. For it really is a 'good' book, beautifully designed and

illustrated with fine delicately drawn pictures all bathed in gentle water colour tints. The text is in perfect tune with the dreamlike progression of Margaret and baby brother James in the ship *Maggie B.*

And make no mistake. Children will like this book too, and will be glad to sail away on *Maggie B.* A good idea, very well done.

But what do children get on this fantastic voyage? Endless exquisite pictures of Margaret, in delicate apron, cooking, cleaning, washing up, feeding and smothering with loving care 'dear' baby brother, occasionally eating herself, but mostly beaver away at being the little mother, creating a perfect cosy domestic world afloat.

O.K., so she paints, and fishes, and takes in the sail at the coming of a storm. But only to ensure that: "Everything was safe and secure... the cabin was bright and warm. It was nearly supertime..."

This is certainly no book for those looking for a breath of fresh air or a touch of reality in their children's books, but one can only regret that so much art and talent has been applied to such a narrow and tawdry stereotype.

Andrew Mann, CRW

girl who 'already knows about helping people'. Bright illustrations. This is one of the many Chinese children's books available in English (by mail order from Banner Books & Crafts Ltd., 90 Camden High St., London NW1, plus postage), which express a consciousness of women and girls as independent and positive members of society. Another book for under-sixes is *Just Awful* by Alma Marshak Whitney, illus. by Lillian Hoban (Lions 45p). Cutting his finger is 'just awful' for James. A warm and funny picture book about the emotions of a small boy who is sent to see the school nurse.

A must for 6-9-year-olds is *Pippi Longstocking* by Astrid Lindgren, illus. by Richard Kennedy (Puffin 50p). First published in 1945 in Sweden, Pippi is still amazing young readers as she lays the circus strong man flat on his back or cleans the floor by tying scrubbing brushes to her feet. Some of the stories are a little dated — houses with maids — but Pippi remains the funniest and most exciting girl around.

A non-sexist book about a boy is *The Midnight Fox* by Betsy Byars (Puffin 40p). Tom

tries not to let anyone notice that he is scared of the cows on his Uncle's farm; and he can't bear the thought of the black fox being shot for stealing chickens. Written in the first person with wry humour, this is a perceptive view of the world of 8-10-year-olds and particularly good on adult-child relationships.

For readers of 10 years and upwards there are two historical novels about adventurous girls. First *The Workhouse Child* by Geraldine Symons (Puffin 45p). Two middle-class Edwardian school girls — frivolous but courageous Pansy and her intellectual friend Atalanta on a seaside holiday come face to face with poverty and the world of institutional abuse when Pansy swaps clothes with a workhouse girl who wants a swim. Witty characterisation of two very different girls. (Pansy and Atalanta have further adventures when they take up the suffragette cause in *Miss Rivers and Miss Bridges* [Puffin 45p].) Then *The Star Trap* by Marjorie Darke (Lions 50p). Set in the 19th century, Squire's daughter Frances runs away from home to become an actress. The rigours of life in a travelling company are

shown with a convincing lack of glamour. But as in Darke's otherwise excellent *A Question of Courage* (Kestrel £2.50, reviewed SR 37) about the suffragette movement, an unlikely romance across class barriers introduces a jarring note.

In *Josh* by Ivan Southall (Puffin 55p), Josh writes poetry, weeps to see a rabbit beaten to death, will not pick up every gauntlet thrown down by the relentless and insular Ryan Creek community — he wants to be himself and he manages to win through... almost. Set in the Australian outback of the 1930s, this chilling novel won the 1971 Carnegie medal.

There is a pessimistic view of the future in *Z for Zachariah* by Robert O'Brien (Lions 50p). A nuclear holocaust and Ann, perhaps the only person left alive, keeps a diary of events; events which are to be disrupted by the arrival of...? Tense, compelling science fiction.

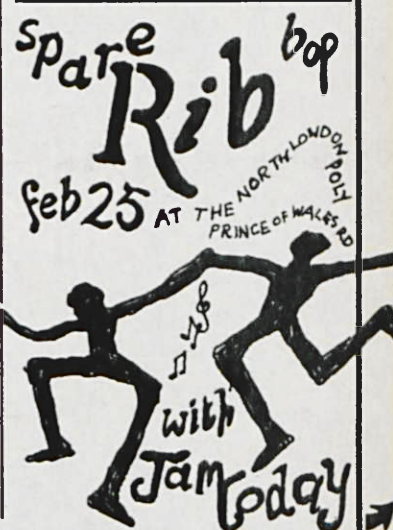
Finally, the welcome appearance of two important non-sexist children's books already reviewed in *Spare Rib* — *Meal One* by Ivor Cutler, illus. by Helen Oxenbury, (Piccolo 50p, reviewed SR 27)

and *Dinky Hocker Shoots Smack* by M.E. Kerr (Puffin 45p, reviewed SR 35).

Rosemary Stones
Children's Rights Workshop

The winners of the children's crossword competition were:

Rebecca Ingleby from Cambridge, Kevin Packham from Huddersfield, and Nicholas Elsom of Bristol.



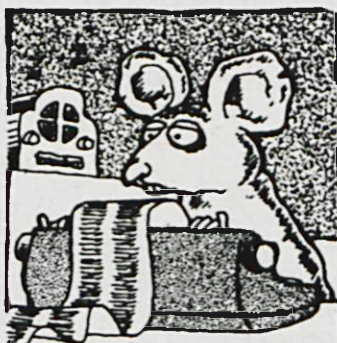
The Last Woman X

(FRENCH DIALOGUE - ENGLISH SUB-TITLES)

FEBRUARY 6th
STUDIO 5 MANCHESTER
STUDIO 3 CARLISLE
PALACE PORTSMOUTH
FEBRUARY 13th
STUDIO 5 MANCHESTER
(2nd week)
STUDIO 2 BOLTON

FEBRUARY 21st
STUDIO NEWCASTLE
FEBRUARY 24th
STUDIO 5 BLACKPOOL
FEBRUARY 27th
DREAMLAND MARGATE
MARCH 13th
EMPIRE MORECAMBE
STUDIO 2 LANCASTER

DATES SUBJECT TO ALTERATION



IBM Typesetting
by Caroline MacKechnie
Litho Design/Paste-up/Illustration
by J. Edward Barker
105 Golborne Road, London W10
Telephone 01-969 5083
Good rates for alternative publications

COMPENDIUM

COMPENDIUM
240 Camden High St
London NW1
Telephone 01 485 8944

Large selection of
books on women
and sexual politics

Mail Order Service
Send for list
10p incl. postage

WITCHES MIDWIVES & NURSES

A history of Women Healers

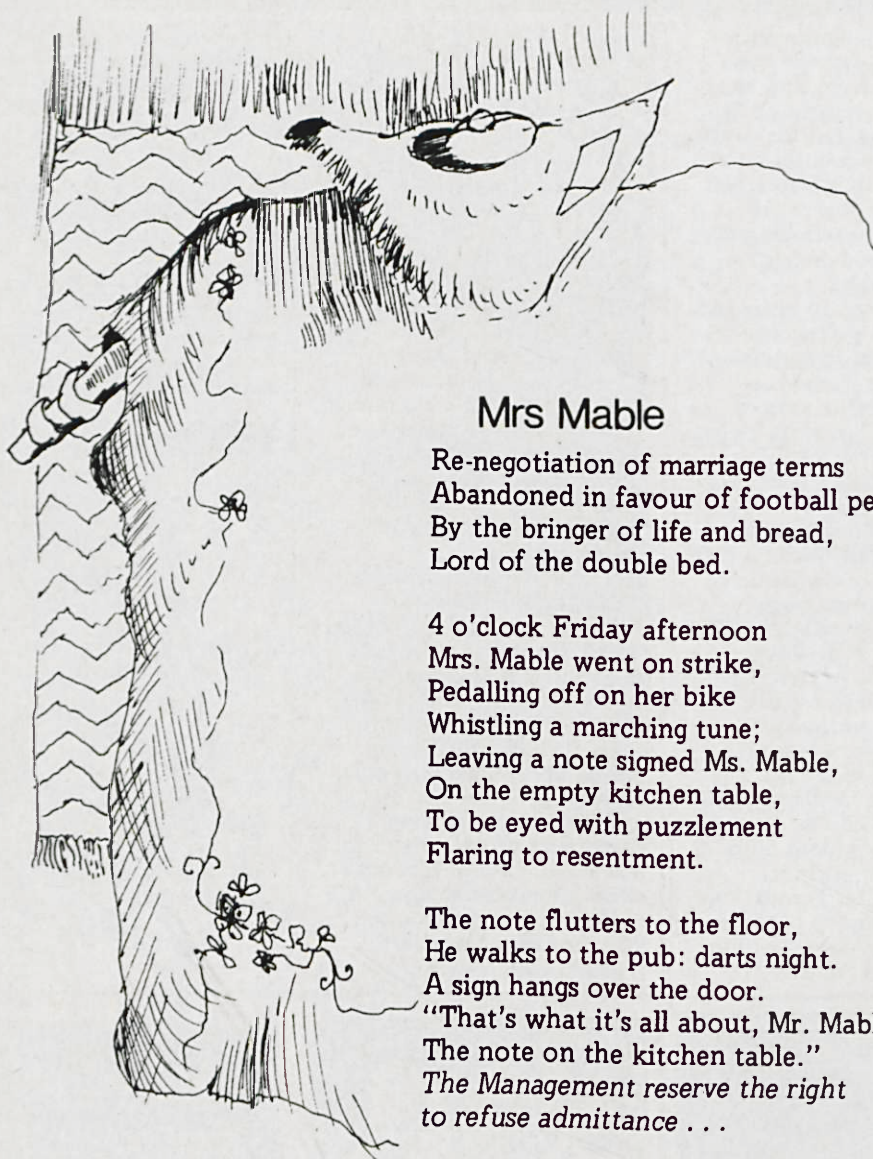
by Barbara Ehrenreich and
Deirdre English, with an
introduction by Lesley Doyal,
Sheila Rowbotham and Ann
Scott
65p (inc p&p) from
Writers and Readers Publishing
Cooperative, 14 Talacre Road,
London NW5 3PE

IS THIS YOUR LIFE?

Images of women in the media
edited by Josephine King
and Mary Stott.

A searching book at the
attitudes and images of the
media and how they affect us
as women. Illustrated paperback.
£1.95

At bookshops or
post free from
3 Cheyne Place
London SW3 4HH
01-352 0524



Mrs Mable

Re-negotiation of marriage terms
Abandoned in favour of football perms
By the bringer of life and bread,
Lord of the double bed.

4 o'clock Friday afternoon
Mrs. Mable went on strike,
Pedalling off on her bike
Whistling a marching tune;
Leaving a note signed Ms. Mable,
On the empty kitchen table,
To be eyed with puzzlement
Flaring to resentment.

The note flutters to the floor,
He walks to the pub: darts night.
A sign hangs over the door.
"That's what it's all about, Mr. Mable,
The note on the kitchen table."
*The Management reserve the right
to refuse admittance . . .*

Joy Marston

other more serious subjects. Not surprisingly girls tend to under-achieve at secondary school and many look forward only to leaving. Even then choice of job is restricted to what seems to be a 'nice job for a girl' — usually office work. Here the girls hold high expectations about the glamour: getting dressed up each morning, the promotion prospects, becoming an executive secretary, and opportunities for romance with a handsome boss which these jobs offer.

But their responses do not represent merely a conscious shutting off of alternatives, an inherent conservatism. The girls are simultaneously starkly realistic; with low paid jobs and few realisable opportunities for success in their careers, getting a husband is both a personal and economic necessity. Their views reflect their insularity and lack of experience, and these do not come about by chance:

"Girls have seldom been allowed much experience outside home and school, and have read relatively little that deals comprehensively with aspects of their own lives. They see many of their relatives and friends doing jobs from which they seem to gain minimal enjoyment. It therefore makes sense to make their priorities love, marriage, husbands, children, jobs and careers, more or less in that order."

Many feminists will be already familiar with many of the processes described in this book, sex-role stereotyping in childhood, media images of femininity and so on, but *Just Like a Girl* does contain a good deal of fresh material. On girls' experiences at school and their ideas about careers, as well as on the problems facing young immigrant girls feeling the strains of living in families where traditionally girls have very little freedom, and yet meet and mix with girls whose parents allow them to come and go very much as they please. In fact Sue Sharpe's book would possibly have benefited from including more information on the girls themselves, their day to day lives and the relationships they form with each other, as well as with their families and boyfriends. Nevertheless this is a valuable book. Compact and comprehensive, it should be especially interesting to feminist teachers attempting to introduce these ideas into the classroom, and perhaps even to the girls themselves.

Angela McRobbie

more books..

JUST LIKE A GIRL

How girls learn to be women

by Sue Sharpe

(Penguin, 95p)

Most feminists remember one particular incident or series of events which sum up for them what it meant to be a girl. In *Just Like a Girl*, Sue Sharpe describes how she felt she must take up a job which involved caring for people, when she left school, rather than pursue a career in the more abstract pure sciences. She goes on to add that "Almost all the careers for women that involve intensive care and service of others contain the implicit contradiction that the very aspect of the job that makes it worthwhile can also

wear away or suffocate women's sense of individuality"

For girls then, the personal is made to take precedence over the impersonal or abstract. This means they are expected to *feel* more than boys: about their families, their friends and boyfriends. The girls Ms Sharpe interviewed about careers state a preference for working with, or helping people. Self sacrifice is equated with self fulfillment. But if caring for people figures highly in choosing a job, then care and consideration in turn are the major qualities looked for in a boyfriend.

Through childhood and adolescence, working class girls in particular are prepared for their roles as wives and mothers. Their abilities in other spheres are continually under-estimated, and undermined, if not actually re-directed towards the realm of the personal or domestic.

Often girls fear 'over-success' in case it should lower their attractiveness to boys. A whole battery of forces is employed to mould the girls' personalities, ambitions and life-styles into a particular feminine image. An image made attractive by romance and glamour. One result of this is the secondary place which school work and careers occupy in the girls' lives. In the past girls have frequently been kept off school to help around the house or look after their brothers and sisters. In the school itself, great importance is attached to tidiness rather than to the quality of their work. (I remember my own head-mistress explaining that while an untidy boy could be attractive, a girl who was not neat in her school work or her appearance was merely slovenly!) 'Female' subjects in the school curriculum are most often for girls who fail in

Members of the Council, 1976-1977

		MAYOR	Tel No.
1 Mrs. Winifred Mary Frampton	Widow		41167
		DEPUTY MAYOR	
2 Ronald Douglas Clapp	Police Superintendent (retired)		63725
		COUNCILLORS	
3 Butler Coleman Ansell	Managing Director		40220
4 Thomas Hugh Nicholson Ayscough	Lecturer in Economics		35821
5 Mrs. Berenice Celia Bettelley	Flower Shop Proprietor		200523
6 Arthur Horace William Bowles	Electrical Engineering Consultant		67534
7 Vernon Scott Cambridge	Cost Consultant & Surveyor		65355
8 Nicholas Paul Carter	Company Secretary		202404 Bus. 204341
9 Jonathan Charles Pakenham Chowen	Stationer		201114 203698 Bus. 39900
10 Arthur Robert Clare	Microbiologist		67539
11 John Wallace Cotton	Cartographic Surveyor		60925
12 Ernest John Wedge Cuer	Pharmacist & Co. Director		63143
13 Stanley Charles Elliott	Insurance Manager		Bus. 30014

From the Worthing Council Yearbook 1976/77
Sent in by Jad Adams, London SE23

HAD A BIRD LATELY?
our birds HAVE BETTER BREASTS
FARM FRESH CHICKENS
NOT FROZEN

From "Poultry World", Walter Hermanns and Son Ltd., Poultry Packers, East Markham, Newark, Notts.
Sent in by Sarah Coles, Alresford, Hants

HARRY CARR AUTOWRECKERS LTD



We want your crashed model
modern car parts always available
LEATHLEY ROAD, LEEDS 10

LEEDS 450751

From Leeds "Yellow Pages" 1975/6, Harry Carr
Autowreckers, Leathley Road, Leeds 10



BRITISH BROADCASTING CORPORATION
BROADCASTING HOUSE LONDON W1A 1AA
TELEPHONE 01-680 4468 TELEX 265781
TELEGRAMS AND CABLES: BROADCASTS LONDON TELEX

5th November 1976

Reference 28/BB

Dear Mr. Holmes,
Thank you for your letter, addressed to the Director-General, which has been passed to me for reply.

I have now had an opportunity of discussing this with the people responsible for the news bulletin to which you refer who feel that they cannot accept the suggestion that to describe a mature female as a girl is insulting to her; it is certainly not equivalent to describing a mature male as a boy. Language is a matter of usage rather than logic. It is common and accepted usage to describe mature but youngish female humans as girls. Whereas it is not common usage to describe mature but youngish males as boys.

Yours sincerely,

Bob Booth

(Bob Booth)
Head of Programme Correspondence

M. J. Holmes, Esq.,
18 Leicester Road,
Leves,
Sussex.

Writer Mr. Mortimer is no unfashionable: and this, I suggest, because he is about the last of The Men of Letters (Rebecca West is the only other I can think of). "A Man of Letters" is not and does not set up to be a critic: the comparative paucity of space allotted him each week nowadays.

From "Financial Times" November 18
Sent in by Christopher Roper, London SW9

From the BBC in response to a complaint
Sent in by Mike Holmes, Lewes, Sussex

PLEASE KEEP SENDING
SEXIST CUTTINGS,
PHOTOS, QUOTES AND
ADVERTISEMENTS TO
'TOOTH AND NAIL',
INCLUDING ALL DETAILS
WHICH MAY BE NEEDED
BY PEOPLE WANTING TO
FIGHT BACK.

Quoted in the "Daily Mail"
Nov. 20th.
Sent in by Ann Taylor,
London E13.

Who to attack about sexist ads:

★ the manufacturers of the product advertised and/or the agency who makes up the ad.

Who to complain to:

★ The Independent Broadcasting Authority, for ITV ads and programmes, 70 Brompton Road, London SW9.

★ The Advertising Standards Authority, though notoriously unresponsive to complaints about sexism, 15 Ridgemount Street, London WC1.

Who to work with:

★ AFFIRM (Alliance for Fair Images and Representation in Media). A group acting against sexism and offensive stereotyping, can be contacted at 35 Colehearn Road, London SW10.

Tooth & Nail

Wives 'need rape law'

THE cause of women 'raped' by their husbands is to be championed by Labour MP Mr Jack Ashley.

By CHRISTINE DUNN

Mr Petre Crowder, QC, who as an MP also campaigned for anonymity in rape cases, said: 'From my experience in the courts I would say that Mr Ashley's proposed Bill is a load of rubbish. It just isn't practical. A wife has a duty after

I had seen him before. He was a young-bright-good-looking television reporter who would go far. I was an even younger not-so-bright secretary who seemed to have stopped. "Apple Tits" they called me. At the mad, gay TV party where we danced I was very happy because suddenly I was in a position of power — I moved well and he didn't.

Whe asked me to go for a Greek meal, but I knew that if we talked I would again be "Mary Lane's Secretary" so I stayed to dance and he left. A week later I went; we talked about Fitzgerald and Wordsworth and danced again. I remained a virgin and so had power. In the meat market of television, sexual anonymity for "low status" women, i.e. secretaries, is a kind of power.

We didn't dance again for eighteen months and the next night I gave up my power. Secrecy was the only weapon I had left and I couldn't trust him. I call it a "weapon" because our relationship was a battleground for me — secrecy removed the opportunity for my opponent to achieve ascendancy through gaining status as my seducer.

If he was using me and discussing the merits of screwing me, I had only one form of defence — to beat him at his own game. But I'd had no practice at "using" people and I couldn't talk about him to the other secretaries, and from many of them I would only gain admiration for such an eligible "catch". After all he had looks, lacked notoriety and wasn't even quite married.

I tried to be cold and hard as often as I could but his gentleness, flattery and evenness always succeeded in humiliating me. Yet deep down I knew we were equals. I possessed qualities he hadn't got . . . I wasn't as stupid as having a good body seemed to imply. If I was not to become submerged in his importance, I had to establish an identity other than that defined for me by the television company.

The evening classes I attended were

extended. I joined a women's Marxist study group, went to meetings of the Buddhist Society and became a youth leader for "unclubables" in Fulham, London. At the weekends I taught drama to middle class children at the Cockpit Theatre and to working class children in Westbourne Grove.

In my lunch hour I went to the Dance Centre, to plays or the odd political meeting. At work I managed to include studying for a fourth A level. Yet somehow I managed to meet the reporter once a week. It was always a disappointment but I couldn't break the habit. He rang at the right moment — after the anger had worn off and before indifference set in.

The women's Marxist study group turned into a Women's Liberation group. Together with the other women I felt exhilarated and challenged by the meetings. Now I could talk about the things I was interested in, yet my relationship with the reporter remained unchanged. At dinner he was an academic who supported Women's Liberation, in bed he was a lover who admitted he was a chauvinist.

When I was honest with him about the bad times and the better times, and I almost believed he was honest with me but I didn't dare — so we said we cared and carried on as before with me as the loser sexually and emotionally because I couldn't really believe in myself and he wouldn't help me. Alone I was capable of anything and he was insignificant but in his company my inferiority

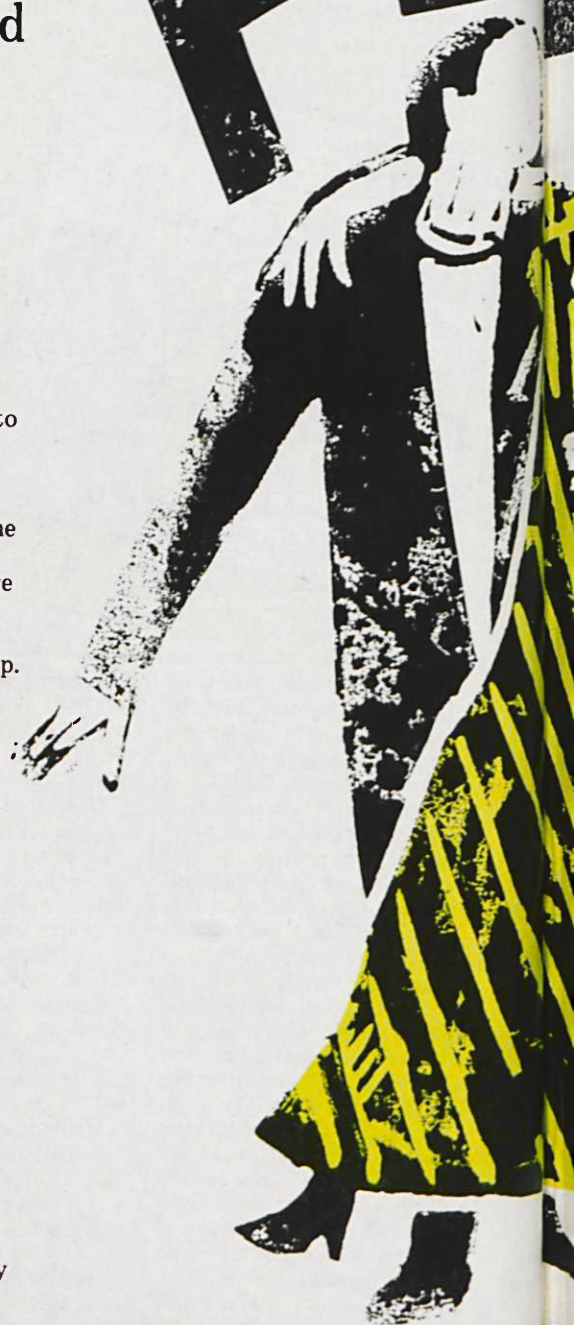




ILLUSTRATION BY CORIN KEEFE

complex received nourishment. Every compliment, every tender word made me more conscious of my physical attributes and more insecure about my intellect. Anyway he was a journalist and words came easily to him — I never let myself forget that.

I decided to go to America. The reporter gave me a necklace and asked me to write.

I crossed the USA four times, travelling 20,000 miles. I got arrested in Nashville for being a suspected runaway, mugged in Winnipeg, mixed up in politics in Oberlin and Portland, gambled in Las Vegas, sold blood in Boston, nearly got raped in Lincoln Park, worked in Philadelphia, and learned what it is like to be perpetually hungry.

Back in England I was desperate to communicate all I had experienced and learned to the reporter. The exhilaration of solitude, the freedom of knowing that no-one knows whether you are dead or alive, the ability to come and go as you please — spending a week where you planned to spend a couple of hours, the stimulation I gained from the people I met, the liberation I felt during Socialist Workers Party Convention in Ohio. But for him nothing had changed. He made me very depressed. If I felt so different, why was our relationship the same? I was right back in the shell of my old role — the partly tough, mostly insecure secretary.

I went to Bristol and began a degree course with no money and no grant. I supported myself by dancing, being a barmaid or market researching, and when I wasn't working, I attended political meetings. I cut myself off from everybody. I loved being alone. But I hitched to London every six weeks to see the reporter. For three weeks afterwards I'd wonder why I'd bothered, then I would recreate my fantasies and want to see him again. The cycle of hope and disappointment continued.

So what changed the relationship? He still lives in London with the woman he met at Oxford seven years ago. I'm still in Bristol but there is a qualitative difference, however temporary it may be. Maybe it's that he had had three months abroad and has returned more relaxed, less distant and able to give as well as take. Maybe I finally feel out of the shadow of being "just a secretary" and have therefore abandoned the power game. But I think there's more to it. I have overcome the barriers that total self-reliance tends to build and we

have both realised that an emotional commitment to one person need not disturb our working lives nor even take over our emotional lives.

The happiness and affection we have doesn't mean he loves the woman he lives with any less, nor that I could not get emotionally involved with someone else, or even that we could live together. In fact if we saw each other too frequently I doubt that our relationship would survive.

Some people may have discovered this freedom; a love with no possessiveness and no demands. Others may think it impossible — that I am deluding myself about our feelings. I don't know, perhaps I cannot love if I neither envisage nor want a future for the relationship. For although we have much in common — our fantasies, our indulgence in nostalgia and our thirst for new experiences — it is not enough. He is sober where I am reckless, he wants stability where I love extremes, he is peaceful, I am restless, so our parting would be inevitable even if he did not live with a woman he loves.

At the moment he needs me a little because I am external to the whole journalistic merry-go-round, and I need him because he offers a familiar and secure physical relationship without threatening to absorb me as other men do. The beautiful moments we have together sustain our relationship for the present.

I do have regrets, not the least is that I have never met the woman he lives with. I think — as he thinks — that we would get on well, but despite everything, I know that I have more romance and more freedom in my life than any of the couples I see married or living together. □

Postscript

We were about to publish "Power Play" when Jenny Tetley asked us not to. Disappointed, we asked why.

She replied that things had changed between herself and the reporter but that we could publish the article if we wanted to because "it still rings true for me as I was — and I think as he was — at the time."

She suggested we add a postscript and explained: "Since then the reporter has become more like somebody cut out of cardboard. He is the counterpart of the 'emotional' woman, the rational, 'intellectual' man. But perhaps I am not close enough to him — too peripheral in his life — to judge, and I'm afraid of being unfair to him."



OXFORD

the Concise Women's



Oxford Women's Liberation, OWL
OWL now acts as an umbrella for the Women's Liberation Movement in Oxford. Originally a mixed group of town and university women, several discussion and action groups (listed below) have grown out of it.

OWL holds fortnightly discussion meetings on topics like health, media and Women's Liberation Movement in other countries, e.g. Italy, after bumping into Italian sisters in the street. The women organise some social events as well. And since the meetings are open with variable attendance, a monthly newsletter keeps everyone in touch with what's going on and ideas arising out of the previous meeting.

As often happens in open groups, women going along for the first time may feel confused and isolated and never return; so now OWL has regular Newcomers Meetings which are more personal and informal. Publicity posters and leaflets advertise these meetings which are crucial in reaching new women and strengthening the movement.

Ideas currently being discussed include talking to students in schools and youth clubs, and how to make babysitting and childcare more collective.

Though the organisation is loose, the group does have a treasurer, a co-ordinator who helps to set up new consciousness raising groups, and a co-ordinator for the monthly newsletter (newcomers - 2 free copies; £1.25 for 6 months after that).

OWL and Newcomers meetings take place on alternate Thursday evenings at UHURU, 35 Cowley Road, Oxford. *Contact: Cathy Turner, Oxford 41612*



Oxfordshire Women's Aid

Since November 1975 when it was opened, the refuge has helped 97 women and 157 children, the majority stayed for periods of four days to 10 months. Women are often forced to remain at the refuge even after all their legal problems have been sorted out because of Oxford's housing shortage. An application has been made to the Council for a further house(s) for temporary accommodation of a more stable and less hectic nature than the refuge. Hopefully this will be near the refuge so that women can go on using its facilities, in particular the playgroup. There is now a paid playgroup leader and a basement playroom, and in the summer they hope to get climbing frames, etc. for the garden. If you would like to help, or need help, please phone 41058

Women and Psychiatry

This informal study group has been going for 2½ years. They have been reading and discussing Freud, Juliet Mitchell and Simone de Beauvoir's *Second Sex*. Professionally engaged in psychiatry and social work, they find the group supportive as well as providing them with a feminine analysis. New members are welcome. Meetings: Monday nights, 8.30. *Contact: Natasha, 56689*

University Joint Women's Caucus

An informal discussion group that meets fortnightly in term time and includes members from all colleges which now admit women. They've persuaded the student union to send nine delegates to the NUS women's conference. Just before Christmas they discussed ideas around radical feminism. Next meeting Jan 26th, 5.00 Jesus College. *Contact: Sue, Oxford 52735*

Polytechnic Women's Group

c/o Students Union, 61998

Women in Anthropology

A University-based group. *Contact: Juliet Blair, 721560*

Consciousness Raising

Sue Owen, c/o Somerville College

Theatre Group

To work in schools, clubs and on the streets. *Contact: Anne Marie, 723071*

Posters

If you'd like to make, or buy some ready-made feminist posters - 'Children learn what they live' and 'Trapitalism', *contact: Judith Crowle, 134 Howard St. Oxford.*

Oxford Pregnancy & Abortion Support Group

Originally set up a year ago to provide an alternative to 'Life' which was widely publicizing its covertly anti-abortion pregnancy testing/counselling services. It's a mixed group with a number of medical students. Pregnancy Testing - Tuesday evenings and Saturday mornings - is by appointment only; free though donations are gratefully received as the test costs 30p.

They also run a counselling service though they are pushing for both these services to be provided by the NHS. They encourage women to go to their own GPs if they want an abortion, though there are doctors connected with the group who will take on temporary patients if they've no alternative - women in the services, for example (there's an RAF base at Brize Norton) are automatically discharged if found to be pregnant. *Contact: Oxford 54504 or 48019*



National Abortion Campaign

At the moment the NAC is campaigning for an outpatient abortion clinic in Oxford. 14,000 signatures were collected in two weeks, though the petition failed to point out the need to retain the existing facilities as well. They've

advertised on Radio Oxford, and in the papers, and have written letters to doctors. As a result the Community Health Council have recommended that the Area Health Authority set up an outpatient clinic. However nothing has materialised so far.

They are also preparing for the Abortion Rights Tribunal Day of Evidence on January 29 - distributing questionnaires to unions, doctors, social workers, family planning clinics, and, via a market stall to women at Oxpens market. These will be collated to be used in evidence. Speakers went to Community centres and trade unions to encourage them sponsoring delegates to the tribunal. *Contact: 45639*

Ad Hoc Group

As yet without a real name, the nearest thing to a Working Women's Charter group. They're trying to get trade unions to pass resolutions for a Trades Council meeting about the Equal Pay and Sex Discrimination Acts, in preparation for the national rally "Sex Discrimination Act - One Year On" on February 26th. And they're planning a local meeting with women from Trico's and from the Randolph Hotel (see news). *Contact: Marie Campbell, 105 Cardigan Street, Oxford.*



Useful Contacts

- **SOUTH OXFORD ADVENTURE PLAYGROUND** Contact Mutley: 24 Chiswell Road
- **OXFORD GAY SWITCHBOARD** 34 Cowley Road. Oxford 43501
- **VD CLINIC** Radcliffe Infirmary. Oxford 46036
- **GINGERBREAD GROUP** (for one parent families) Wendy Hill, 15 Panter Close, Cowley. Oxford 775135 (evenings)
- **EOA BOOKSHOP** (alternative bookshop, good women's section, including magazines) 34 Cowley Road
- **UHURU** (Community food shop and cafe, good information centre) 35 Cowley Road. Oxford 48249
- **GAY WOMEN'S GROUP** (just started) Julie or Sue, Oxford 47696. Mainly a social group, meets every Sunday afternoon.
- **SEXISM IN EDUCATION NUT** group, c/o Maggie Ross, 48b Helen Road, off Botley Road.
- **COMMUNITY ARTS IN OXFORDSHIRE** Anne Marie Sweeny, 40 Bartlemas Road, Oxford.
- **EARLY ABORTIONS** It's possible to get an early (less than 7 weeks pregnant) abortion at the John Radcliffe hospital as part of a research project. For speed get in touch with your own GP.
- **STRUMPET** University left-wing paper. Women's edition on sale from mid-January onwards.

Thank you, Subscribers

During 1976 over 1,000 readers responded to this page and took out subscriptions to *Spare Rib*.

These subscriptions made all the difference to *Spare Rib*'s existence. We need at least another 1,000 new subscribers in 1977.

For some strange reason not everyone gets round to renewing their subscription. If there's something we can do about it why not write and tell us, as a renewed subscription is just as essential as a new one.

*In eager anticipation,
Spare Rib Collective*

To Spare Rib Subscriptions, c/o
Linda Phillips, 114 George Street,
Berkhamsted, Herts HP4 2EJ.
Please send me *Spare Rib* for 1
year. I enclose cheque/PO for
£..... (see sub.
rates).

NAME.....

ADDRESS.....

.....

.....

Please send a 1 year Gift Subscription of
Spare Rib. I enclose cheque/PO for £.....
(see sub. rates).
Gift card should read from.....

NAME.....

ADDRESS.....

.....

.....

Please renew my subscription
for another year. I enclose
cheque/PO for £.....
(see sub. rates).

NAME.....

ADDRESS.....

.....

.....

*Spare Rib Subscription
Rates for 1 year: UK —
£4.44; Europe — £5.00;
Elsewhere seairmail —
\$12.00; Elsewhere air-
mail — \$20.00*

ANGRY ABOUT THE WIDENING GAP BETWEEN THE RICH COUNTRIES AND THE POOR? YOU'LL FIND

THE PEOPLE, THE IDEAS AND THE ACTION

IN THE FIGHT FOR A BETTER WORLD WITH THE

NEW Internationalist

THE ONLY POPULAR CAMPAIGNING MAGAZINE ON WORLD DEVELOPMENT



The New Internationalist is a pioneering non-profit making venture with 17 thousand regular subscribers. It explains the connections and the conflicts between developed and developing countries: why the coffee in your cup is of crucial importance to Tanzanian farmers; why the cotton workers of Colne and Calcutta are at loggerheads. And it's a magazine you'll enjoy reading. The New Internationalist is no dry economics journal nor dreary political diatribe.

We promise not to bore you — just to inform you rapidly, shock you sometimes, infuriate you occasionally and entertain as well.

No. 41 — India's State of Siege — Your guide to an astonishing country under siege now as ever before — the people, the politics, the pressures.

No's 42 & 43 — Basic Needs — A two part investigation into the prospects of meeting everyone's basic needs. Food, shelter, medicine — is there enough to go round?

No. 44 — What's News? — Distortion, censorship, propaganda and truth. A special report on global media.

Collect your monthly copies of the New Internationalist and you'll know what's going on — and why.

"COULD WELL SET A NEW PATTERN IN AROUSING PUBLIC INTEREST" *The Guardian*



FREE MAGAZINES AND WALLCHART

Free if you write now — 'Population and People' — a striking full colour 12" x 48" wallchart with 38 photographs, highlighting the real issues in the population debate.

TRIAL OFFER

KEEP THE FACTS AT YOUR FINGERTIPS

Special binder available

- 1 Attractive popular presentation of all the crucial links between rich and poor nations.
- 2 Hard hitting reports on the governments, the companies and the people that matter.
- 3 Concise layman's guides to important subjects — oil, population, trade, shipping, food, multi-nationals, tourism, gold.
- 4 Builds up into a handy bookshelf reference of the key facts and arguments.



DID YOU KNOW THAT...

white South Africans earn on average fourteen times as much as blacks.

the average American will consume in a lifetime five times as much as an Indian?

a major drug company has been over-charging Latin American countries by 6,000%?

"A WELCOME CHANGE FROM THE EMPHASIS ON STARVATION AND PRIMITIVE LIVING" *Times Ed. Supp.*

3 MONTHS FREE TRIAL

But you don't have to take our word for it. The subscription we're offering is £4.75. However, if you fill in the coupon below you will receive your first three months copies and a full colour wallchart completely free. Then if not completely satisfied all you need do is write to us before three months from the date below have elapsed and we will cancel your subscription. You can keep everything you have received and it won't have cost you a penny.

Send for your free copies today — you don't even need a stamp — to New Internationalist, FREEPOST, Wallingford, OXFORD OX10 0BR

Internationalist FREEPOST, WALLINGFORD, OXFORD OX10 0BR

Please send me, without obligation, my free copies of the next 3 issues of the New Internationalist plus the 'Population and People' wallchart.

If I do not wish to continue after the three months trial period I will write and let you know within 3 months of the date below and will not owe you a penny.

If I do wish to continue receiving the magazine regularly, I need do nothing. You will send the Bankers Order to my bank and continue to send me the New Internationalist each month.

Name and address of your bank in BLOCK LETTERS please

To

SR3

Please pay to Nat West Bank, East Greenwich (60-07-16), the sum of £4.75 on receipt and annually thereafter until cancelled, for the account of the New Internationalist (A/C No 43615074).

Your name and address in BLOCK LETTERS please.

Mr/Mrs/Miss

Signature

Date

Devopress Ltd. Reg in London No 1085127. Reg Office 274 Banbury Road, Oxford OX2 7DZ.

Offer valid in UK & Eire and for Bankers Orders only.

NO STAMP NEEDED
SEND NO MONEY

Page	Title	Author	Rights
1	Kathy Nairn in the Women's Free Arts Alliance Karate Class	Mullen, Michael Ann	Usage Terms: © Michael Ann Mullen
4	Letters		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
5	Jam today		Usage Terms: We have been unable to locate the copyright holder for Jam today. Please contact copyright@bl.uk with any information you have regarding this item.
6	Defending Ourselves	Parker, Rozsika; Green, Victoria	Usage Terms: © Rosie Parker (Rozsika Parker) (deceased) Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Victoria Green
6	Pauline Fuller's beginners karate class at the Women's Free Arts Alliance, London	Mullen, Michael Ann	Usage Terms: © Michael Ann Mullen
7	Defending Ourselves	Parker, Rozsika; Green, Victoria	Usage Terms: © Rosie Parker (Rozsika Parker) (deceased) Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Victoria Green
8	Defending Ourselves	Parker, Rozsika; Green, Victoria	Usage Terms: © Rosie Parker (Rozsika Parker) (deceased) Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Victoria Green
8	Mr Chang's Wu Shu Kwan Kung Fu class at Imperial	Rusher, Mark	Usage Terms: © Mark Rusher. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
9	Defending Ourselves	Parker, Rozsika; Green, Victoria	Usage Terms: © Rosie Parker (Rozsika Parker) (deceased) Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Victoria Green
9	Self defense	Rusher, Mark	Usage Terms: © Mark Rusher. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
10	Defending Ourselves	Parker, Rozsika; Green, Victoria	Usage Terms: © Rosie Parker (Rozsika Parker) (deceased) Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Victoria Green
10	The weight of the person on top	Rusher, Mark	Usage Terms: © Mark Rusher. This item can be used for private study, non-commercial research and educational purposes only. You

			may not use this work for any commercial purpose.
10	Pauline Fuller's beginners karate class at the Women's Free Arts Alliance, London	Mullen, Michael Ann	Usage Terms: © Michael Ann Mullen
11	Defending Ourselves	Parker, Rozsika; Green, Victoria	Usage Terms: © Rosie Parker (Rozsika Parker) (deceased) Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Victoria Green
11	Self defense	Mactavish, Fay	Usage Terms: © Euphemia MacTavish
17	Mutiny in the Hostel	Leeds Homeless Women's Action Group	Usage Terms: We have been unable to locate the copyright holder for Mutiny in the Hostel. Please contact copyright@bl.uk with any information you have regarding this item.
17	housing demo	Leeds Other Paper	Usage Terms: We have been unable to locate the copyright holder for housing demo. Please contact copyright@bl.uk with any information you have regarding this item.
17	Thesesa Smith	Leeds Other Paper	Usage Terms: We have been unable to locate the copyright holder for Thesesa Smith. Please contact copyright@bl.uk with any information you have regarding this item.
18	Who Cares for sick relatives ...and who can claim for it?	Briggs, Anna	Usage Terms: © Anna Briggs. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
18	That's the Well-fare state for you! I'm in a state and the government's fairing well on it!	Kavanagh	Usage Terms: We have been unable to locate the copyright holder for That's the Well-fare state for you! I'm in a state and the government's fairing well on it! Please contact copyright@bl.uk with any information you have regarding this item.
18	Direct action - women's role		Usage Terms: We have been unable to locate the copyright holder for Direct action - women's role. Please contact copyright@bl.uk with any information you have regarding this item.
18	Wife battering - a fashionable problem?	Woodcraft, Liz	Usage Terms: © Elizabeth Woodcraft
19	Refuges open in US	Malos, Ellen	Usage Terms: We have been unable to locate the copyright holder for Refuges open in US. Please contact copyright@bl.uk with any information you have regarding this item.
19	Soccer star's schoolgirl bride		Usage Terms: We have been unable to locate the copyright holder for Soccer star's schoolgirl bride. Please contact copyright@bl.uk with any information you have regarding this item.
			Usage Terms: © Angela Phillips. This item can be used for private study, non-commercial

19	"Latchkey" kids at Gingerbread Corner	Phillips, Angela	research and educational purposes only. You may not use this work for any commercial purpose.
19	Gingerbread Corner, Croydon	Phillips, Angela	Usage Terms: © Angela Phillips. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
20	"Latchkey" kids at Gingerbread Corner	Phillips, Angela	Usage Terms: © Angela Phillips. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
20	Atrocity at Heathrow - the immigration officials just laughed	Wilson, Amrit	Usage Terms: © Amrit Wilson. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
20	Zahira and Aszal Galiara		Usage Terms: We have been unable to locate the copyright holder for Zahira and Aszal Galiara. Please contact copyright@bl.uk with any information you have regarding this item.
21	Atrocity at Heathrow - the immigration officials just laughed	Wilson, Amrit	Usage Terms: © Amrit Wilson. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
21	Trousers - dirty and unprofessional	Wilson, Amrit	Usage Terms: © Amrit Wilson. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
22	Taking On The Press Council	Green, Victoria	Usage Terms: © Victoria Green
22	"Vilifying Christ"	Green, Victoria	Usage Terms: © Victoria Green
22	Watch Out Wet Angels	Stephens, Eleanor	Usage Terms: © Stephens, Eleanor. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
23	Art, women or zoology		Usage Terms: We have been unable to locate the copyright holder for Art, women or zoology. Please contact copyright@bl.uk with any information you have regarding this item.
23	Reading How To Study Women's Studies		Usage Terms: We have been unable to locate the copyright holder for Reading How To Study Women's Studies. Please contact copyright@bl.uk with any information you have

			regarding this item.
23	Case Lost		Usage Terms: We have been unable to locate the copyright holder for Case Lost. Please contact copyright@bl.uk with any information you have regarding this item.
23	FPA Wards Off Attack	Nicholls, Jill	Usage Terms: © Jill Nicholls
23	New Anti-Abortion Onslaught	Nicholls, Jill	Usage Terms: © Jill Nicholls
23	William Benyon MP		Usage Terms: We have been unable to locate the copyright holder for William Benyon MP. Please contact copyright@bl.uk with any information you have regarding this item.
25	from Madame Truesoul		Usage Terms: We have been unable to locate the copyright holder for from Madame Truesoul. Please contact copyright@bl.uk with any information you have regarding this item.
25	Homes or Jails?	Charles, Barbara	Usage Terms: © Barbara Charles. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
26	Self-help Centres in Los Angeles	Dove, Linda	Usage Terms: © Linda Dove
26	The Feminist Women's Health Center, LA	Dove, Linda	Usage Terms: © Linda Dove
26	Self examination with a plastic speculum	Dove, Linda	Usage Terms: © Linda Dove
27	"We grow wise through it"	Sharpe, Sue	Usage Terms: © Sue Sharpe
27	Workers and patients picket	Phillips, Angela	Usage Terms: © Angela Phillips. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
27	Alice, canteen worker at the EGA	Rusher, Mark	Usage Terms: © Mark Rusher. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
28	The showbiz way with equal pay	Cherrington, Clare	Usage Terms: We have been unable to locate the copyright holder for The showbiz way with equal pay. Please contact copyright@bl.uk with any information you have regarding this item.
28	"We grow wise through it"	Sharpe, Sue	Usage Terms: © Sue Sharpe
28	Athlete, Wife, Worker	Oram, Chris	Usage Terms: We have been unable to locate the copyright holder for Athlete, Wife, Worker. Please contact copyright@bl.uk with any information you have regarding this item.
			Usage Terms: We have been unable to locate the copyright holder for Around the Tribunals

28	Around the Tribunals ...		Please contact copyright@bl.uk with any information you have regarding this item.
28	You have to recognise that the boys have different skills	Mactavish, E.	Usage Terms: © Euphemia MacTavish
29	Union Recognition - What happens when you've won?	Moore, Mandy	Usage Terms: We have been unable to locate the copyright holder for Union Recognition - What happens when you've won?. Please contact copyright@bl.uk with any information you have regarding this item.
29	Chambermaids Protest		Usage Terms: We have been unable to locate the copyright holder for Chambermaids Protest. Please contact copyright@bl.uk with any information you have regarding this item.
29	Bingo! The strike is over		Usage Terms: We have been unable to locate the copyright holder for Bingo! The strike is over. Please contact copyright@bl.uk with any information you have regarding this item.
29	On the picket line at Club One Bingo, Coventry	Sturrock, John	Usage Terms: © John Sturrock. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
30	"united we stag"	Nicholls, Jill	Usage Terms: © Jill Nicholls
30	Bingo! The strike is over		Usage Terms: We have been unable to locate the copyright holder for Bingo! The strike is over. Please contact copyright@bl.uk with any information you have regarding this item.
30	Grunwick's: Still Defiant		Usage Terms: We have been unable to locate the copyright holder for Grunwick's: Still Defiant. Please contact copyright@bl.uk with any information you have regarding this item.
30	ACTT protest	Sparham, Laurence	Usage Terms: © Laurence Sparham. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
33	The Lost Theatre	Holledge, Julie	Usage Terms: © Julie Holledge. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
33	Jane Comfort		Usage Terms: We have been unable to locate the copyright holder for Jane Comfort. Please contact copyright@bl.uk with any information you have regarding this item.
			Usage Terms: We have been unable to locate

33	Illustration		the copyright holder for Illustration. Please contact copyright@bl.uk with any information you have regarding this item.
34	The Lost Theatre	Holledge, Julie	Usage Terms: © Julie Holledge. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
34	Actresses in A Great Pageant of Women		Usage Terms: We have been unable to locate the copyright holder for Actresses in A Great Pageant of Women. Please contact copyright@bl.uk with any information you have regarding this item.
34	A gathering of the League		Usage Terms: We have been unable to locate the copyright holder for A gathering of the League. Please contact copyright@bl.uk with any information you have regarding this item.
35	The Lost Theatre	Holledge, Julie	Usage Terms: © Julie Holledge. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
35	A gathering of the League		Usage Terms: We have been unable to locate the copyright holder for A gathering of the League. Please contact copyright@bl.uk with any information you have regarding this item.
36	The Lost Theatre	Holledge, Julie	Usage Terms: © Julie Holledge. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
36	Ellen Terry		Usage Terms: We have been unable to locate the copyright holder for Ellen Terry. Please contact copyright@bl.uk with any information you have regarding this item.
36	Edy Craig		Usage Terms: We have been unable to locate the copyright holder for Edy Craig. Please contact copyright@bl.uk with any information you have regarding this item.
37	Abortion in Demand	Scott, Ann	Usage Terms: © Ann Scott. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
37	National Abortion Campaign march in London June 1975	Davies, Chris	Usage Terms: © Chris Davies (enquiries@arenapal.com). This item can be used for private study, non-commercial research and educational purposes only. You

			may not use this work for any commercial purpose.
38	Abortion in Demand	Scott, Ann	Usage Terms: © Ann Scott. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
38	Roome to Breathe: an ongoing therapy	Severson, Alice Ann	Usage Terms: © AliceAnne Parker (aka Anne Severson)
38	To my father [title corrected in Issue 57 to Lesbian mum to her father]	Fitzpatrick, Eve	Usage Terms: We have been unable to locate the copyright holder for To my father [title corrected in Issue 57 to Lesbian mum to her father]. Please contact copyright@bl.uk with any information you have regarding this item.
38	Illustration		Usage Terms: We have been unable to locate the copyright holder for Illustration. Please contact copyright@bl.uk with any information you have regarding this item.
39	Roome to Breathe: an ongoing therapy	Severson, Alice Ann	Usage Terms: © AliceAnne Parker (aka Anne Severson)
39	Women, Crime and Criminology: a feminist critique	Walby, Sylvia	Usage Terms: © Sylvia Walby
39	Remember Me	Cherrington, Clare	Usage Terms: We have been unable to locate the copyright holder for Remember Me. Please contact copyright@bl.uk with any information you have regarding this item.
40	The Last Woman	Ades, Rose	Usage Terms: © Rose Ades
40	The Last Woman		Usage Terms: We have been unable to locate the copyright holder for The Last Woman. Please contact copyright@bl.uk with any information you have regarding this item.
40	The Maggie B	Mann, Andrew	Usage Terms: We have been unable to locate the copyright holder for The Maggie B. Please contact copyright@bl.uk with any information you have regarding this item.
40	Three Sweaters	Stones, Rosemary	Usage Terms: © Rosemary Stones. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
41	Pippi Longstocking	Stones, Rosemary	Usage Terms: © Rosemary Stones. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
			Usage Terms: © Rosemary Stones. This item

41	The Workhouse Child	Stones, Rosemary	can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
42	Mrs Mable	Marston, Joy	Usage Terms: We have been unable to locate the copyright holder for Mrs Mable. Please contact copyright@bl.uk with any information you have regarding this item.
42	Illustration		Usage Terms: We have been unable to locate the copyright holder for Illustration. Please contact copyright@bl.uk with any information you have regarding this item.
42	Just Like A Girl	McRobbie, Angela	Usage Terms: © Angela McRobbie. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
43	Tooth & Nail		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
44	Power Play	Tetley, Jenny	Usage Terms: We have been unable to locate the copyright holder for Power Play. Please contact copyright@bl.uk with any information you have regarding this item.
44	Dancing couple	Keefe, Corin	Usage Terms: We have been unable to locate the copyright holder for Dancing couple. Please contact copyright@bl.uk with any information you have regarding this item.
45	Power Play	Tetley, Jenny	Usage Terms: We have been unable to locate the copyright holder for Power Play. Please contact copyright@bl.uk with any information you have regarding this item.
45	Dancing couple	Keefe, Corin	Usage Terms: We have been unable to locate the copyright holder for Dancing couple. Please contact copyright@bl.uk with any information you have regarding this item.
46	Oxford, the conside women's guide		Usage Terms: We have been unable to locate the copyright holder for Oxford, the conside women's guide. Please contact copyright@bl.uk with any information you have regarding this item.